

CHRIST'S

II

Innocency pleaded:

Against the CRY of the

CHIEF PRIESTS.

OR,

A Brief and Plain REPLY unto

certain Papers received from *William Thomas*
(called)

A Minister of the Gospel at Ubley, in Somersetshire.

By *Thomas Speed*, a Servant of that Jesus Christ, who was, at
the Request of the bloody Crew of Chief Priests and
Teachers, Crucified at *Jerusalem*.

*Mat. 23. 27. Wo unto you Scribes, and Pharisees, Hypocrites; for
ye are like unto whited Sepulchres, which indeed appear beauti-
full outward, but are within full of dead mens bones, and of all
uncleanness.*

*John 8. 39. Jesus saith unto them, If ye were Abrahams Chil-
dren, ye would do the works of Abraham.*

*Verſe 40. But now ye seek to kill me, a man that hath told you
the truth, which I have heard of God: this did not Abraham.*

*Seneca de vit. Beat. Quaramus quid optime factum ſit, non quid
uſitatiffimum: & quid nos in poſſeſſione felicitatis aterna con-
ſtituat. non quid vulgo, veritatis peſſimo interpreti, probatum
ſit.*

LONDON, Printed for *Giles Calvert*, at the black-ſpread-
Eagle, at the Weſt end of *Pauls*, 1656.

A. P.

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To all the publick Teachers

in this Nation, who are by themselves and
the world, called,

Ministers of the Gospel.

THIS night is far spent, the day is at hand; and
blessed, yea blessed from the Lord are all they
who are found walking, not as Children of
the night, but of the day. The hour is com-
ing, and now is, that all coverings shall be removed, and
the vails plucked from off all faces; and lamentation; and
woe, will be unto all them, who are found covered; *but*
not with the covering of my Spirit saith the Lord God. A-
wake therefore, O ye *Shepherds*, Awake, Awake; stand
up, seriously consider of, and prove your coverings; make
diligent inquisition, and search, whether you are covered
with power, or profession; with the substance, or with the
form; with the Spirit, or with the letter onely. To lean
upon the Lord, and say, Is not he in the midst of us, (as
Micha's Hireling Teachers, and *Prophets* did,) crying,
the Temple of the Lord, the Temple of the Lord, will not serve
the turn, in that terrible day in which the righteous Judge
of all the Earth shall enter into judgment with you:

The Scriptures of truth do bear record (a) of a people, *a Mat.*
who shall at the last day make their solemn appeal to the *25.22, 23*
King of glory, avouching themselves undoubted Christi-
ans; pleading that they have given signall testimonies,
that they were such; by their *Propheying*, *casting out of*
Devils, and *doing many wonderfull works in his name*; on
whom he will then pronounce that dismal Sentence of
departure as such whom he *never knew*; for that (though
they had been much in preaching, and profession, yet they
were *reall workers of iniquity*. You do all pretend your
selves servants to the Son of God, and to be Ministers by
him called forth to preach the *everlasting Gospel*; From the

bottom of my heart do I wish, that I were able truly to say of every individuall of you; that you are found walking worthy of such a Master, and bringing forth fruit worthy of that high and holy calling, with which you pretend your selves called. I shall not undertake rashly to judge you, or accuse you unto the world; let your fruits demonstrate what Trees you are, and let your works judge you.

b Mic.
3. 11.
e Mic.
3. 5.
You pretend the Scripture to be your Rule; Come therefore let us plainly reason together, and see if your own Rule will condemn you or absolve you. The Spirit of the Lord by the mouth of his Prophet *Micha*, (d) accounted it among the abominations of the *Priests* and *Prophets* of those dayes, that they *taught for hire*, and did *Divine for money*; and as an aggravation of this their wickednesse, he farther retestifieth, That they even prepared (c) *war against him that refused to put into their mouths*. Let these Scriptures be your inditement before the Judge of all the Earth; and to the light of *Jesus Christ* in every one of your Consciences do I appeal, whether you are able to plead to it, Not guilty. And if guilty, how then can you escape the same sentence, and condemnation, that fell on those *Priests* and *Prophets*, who where found in the same transgressions?

d Mat.
23. 5, 6,
7.
Jesus Christ the true and great Prophet of his people, denounceth the woe against the (d) Teachers in his dayes for that they did *their works to be seen of men, standing praying in the Synagogues, and the corner of the streets*; as also because they loved the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and greetings in the Markets, and to be called of men *Rabbi, Rabbi*. View your selves in this Glasse also, and let the Light of Christ in all your Consciences judge, whether these spots are not manifestly to be seen in your Garments: and if so, who can absolve you from being sharers in their woe; who are found partakers with them in their evil works?

e John
15. 19.
The Scripture (e) witnesseth, that the Sheep and the Shepherds of *Jesus Christ* were *not of the world*, because by him *chosen out of the world*; and therefore by the world were they *hated, persecuted, imprisoned, stoned, beaten* in their

Syn-

*Synagogues, dragg'd before Rulers and Magistrates, for his
 names sake, cast out as the (f) Sweepings and off-scurring of* και απο
 τα υστερα
 των αμαρτιαν
 1 Cor. 4.
 13.
all things. Stand to the bar, O ye Shepherds, before that
 righteous Judge that cannot be bribed, and in the pre-
 sence of him that searcheth the heart, and tryeth the reins
 of all men; give true answer to what I shall demand of
 you. Are you by the world hated, or are you haters of
 others? Are you persecuted, or persecutors? Are you im-
 prisoned for truths sake, or are you prisoners of others?
 Are you stoned, or stoners? Are you by the world beaten
 in their Synagogues, or do you your selves beat, or cause
 others to be beaten? Are you brought before Rulers and
 Magistrates for Christ's name sake, or do you dragg, or
 cause to be dragged, others before them? Are you by the
 world cast out as the filth, and off-scurring of all things,
 or do you so call out others that do refuse subjection to
 your lusts? If these be indeed the fruits you bring forth,
 (as who is he among you that can wash his hands, and
 say he is innocent?) then whether you are of the number
 of those *that say they are Apostles, and Ministers of Christ,*
 but are found to be *liars*, let all the wise in heart judge.

The Scripture farther beareth record, that the Mes-
 sengers of Jesus Christ, when sent out to preach the Gospel,
 did *freely give*, as they had *freely received*; they *counted* (g) g Acts
 20. 43.
no mans Silver, nor Gold, nor Apparel, and yet [serving a
 faithful Master] they wanted nothing. We never read that
Paul, or any of the Ministers of Christ in Scripture, did so
 much as claim a maintenance from those without; much
 lesse did they *commence suits at Law against the world, or
 the Saints; for the tenth of all their labours.* Are you the
 Messengers of Christ? and is the Scripture your Rule,
 How is it then, that you dare not engage to preach, ha-
 ving not first made firm Indentures for your lively-hood?
 Or why is it that you fill the Courts of Justice with your
 actions against those that refuse to pay you the tenth of all
 their increase? nay, by what Rule do you exact it of those
 that never hear you, nor own you for their Pastors?

Moreover the Scripture manifestly declarerh against
 all the works of the flesh, such as are, *drunkenness, swear-
 ing,*

ing, *hypocrisie, covetousness, &c.* and are your hands all clean from this filth? are not a great part of you found wallowing in this common mire? And among those of you, that have escaped that open pollution of drunkenness with wine, are you not yet intoxicated with wrath, and rage against the innocent? Let me ask you farther, (and let your anger be turned into a serious consideration of what I shall say.) Is there scarce a Prison this day in the Nation, in which some servant of the living God, or other is not prisoner to your insatiable fury? Doth not Jesus Christ as truly lie bound in many *dark holes, and Dungeons* in England, by your intigation and procurement, as he did by the procurement of *Saul in Damascus*? If any poor *Jeremiah* come from the Lord, to bear testimony against all your abominations, is there wanting a *Lordly Pasbur* among you, who in case the Magistrate be so honest as to refuse will not with his own hands put his feet in the stocks? Now then to your Rule: Is it any where upon record in Scripture, that the true Prophets and Ministers of the Lord did persecute, or imprison, any that were differing from them in things of Religion? Are they in the esteem of Jesus Christ *Shepherds* or *Wolves*, who worry the sheep in stead of feeding them, and bear his poor Lambs in stead of cherishing them and carrying them after his example in their bosoms.

Now then let me desire you singly, and honestly, to compare your lives, and your actions, with those of the Ministers of Christ in the Scripture, and let that of Christ in each of your Consciences judge, whether that spirit that acted in them, do also bring forth the same fruits in you. I know you have many directions to offer, by which to save yourselves from the condemnation of *false Prophets*, and *Ministers of Antichrist*; but let me tell you, however you may thereby quit your selves among men, yet it still distinguisheth with that God that is terrible in judgment. In that day in which the book of all Consciences shall be opened, and every man judged according to his works, will a distinction save you? Think sadly of that hour in which the Son of man shall come with his
holy

holy Angels, sitting upon the throne of his glory, and shall
expostulate with you, and say, O ye Shepherds of Eng-
land, I was an hungry (h) and he gave me no meat, I was *h Mat.*
thirsty, and ye gave me no drink, I was a stranger and ye took 25. 42,
me not in, naked and ye clothed me not, sick and in prison, and 43.
ye visited me not; nay which is worse, When I had meat,
and drink, and cloathing, ye sought to bereave me of it;
when I was a stranger, ye did not onely not take me in,
but ye hindered those that would, and evil intreated them
for my sake; when I was well and at liberty, ye did cast
me into bonds, and into prisons, and glory in so doing:
O what will you reply, when the Lamb shall thus reason
with you, and command you to plead positively, either
guilty, or not guilty? will you be able to shelter your
selves from his wrath, by a distinction? will it be a suffici-
ent plea for you then [because it seemeth to have some
weight among the simple ones now] to say, That you
have persecuted, and imprisoned none but Blasphemers,
Heretiks, and deceivers? Did not your Predecessors
the Scribes and Pharisees, and the Priests, in those dayes, un-
der the same notions, persecute and crucifie the Lord of
Life, and thousands of his precious Saints after him? Will
not that plea justifie your Fathers the Bishops, who did in
their dayes imprison, and evil-intreat many of you, and
hundreds besides in the nation, called Puritans, as Blas-
phemers, Heretiks, and Deceivers? But, as it was of old,
so it is now (there being no new thing under the Sun) the
seed of the Bond-woman persecuted the seed of the Free-woman,
the form fighteth against the power, and the letter a-
gainst the life: The professing religious Jews, they cryed
out against the Apostles and Saints in those dayes, Help O
Casar, help men of Israel, for here are a Sect of men called
Christians risen up, who turn the world upside down: The
late Bishops they cryed out, Help O King against this facti-
ous Generation of Puritans, who will not have us to reign
over them; own us, and guard us with thy Sword; for if
thou suffer us to fall, this will be the consequence, No Bi-
shop, no King. Those called Presbyters, they also invocated
the Powers late in being, crying out, help O Parliaments,
help,

help, against these schismatical *Independents* and *Anabaptists*, who begin to refuse subjection to those yokes we would lay upon them, as we did to those layed by the *Bishops* upon our own necks. But now so it is at this day, that all the Teachers, of all *Sects* and *factions* (like as the Pharisees, and Sadduces against Christ) do with one lip cry out, and say, *help O Protector; help O Magistrates, help*, for here is now a strange Generation of men risen up, that the Earth is not able to bear; such as strike at our very root, and if we fall, this will be the consequence (if you dare to believe us) *No Minister, no Magistrate*. Horrible Blasphemers they are, grand Heretiks, and notorious Deceivers; And that ye may know that we do charge them to be such, on as just grounds as our Bretheren the Scribes and Pharisees charged Christ, we desire you to scan over this ensuing list of their monstrous blasphemies.

i Joh. 1. 1. They blaspheme and say, that *Christ is the (i) light of*
9. & 8. *the world*, and hath enlightened every man that cometh into
12. *the world*; and that *he that followeth that light shall not walk in darkness, but shall have the light of life*, which light is sufficient to teach them, and guide them unto the Father: And then what need of all our teachings?

k Rom. 1. 2. They say, that *that which may be (k) known of God is*
19. 20. *manifest in the Consciences of the very heathen* (God having
& 2. 15. *revealed it unto them) even his eternall power and God-head*: and that though they have no Law without them, yet they *shew the work of the Law written in their hearts, and are a Law unto themselves*.

3. They say, that Christ did not mock, nor impose an impossibility upon his poor Lambs, when he exhorted them to be *[i] perfect*, even as *their heavenly Father is perfect*: and that the same Christ spake truth, when as he bore witnesse of *Nathanael*, that he was an *Israelite [m] in whom was no guile*: as also that *Paul* did not designe that which was impossible, when as he laboured to present men *[n] perfect in Christ Jesus*.

4. They do not blush to say, that Christ and the Apostles spake as they mean't in the Scriptures; and therefore they deny our meanings, and interpretations, as needless; especially

ally because we differ among ourselves, in our own meanings; and are fallible in our interpretations we give of them: by which meanes, a great part of our craft and imployment is like to fall to the ground.

5. They assert, that Christ did not speak one thing, and intended another, when as he (o) commanded men *not to swear at all*, but to let their yea, be yea, and their nay, nay; whereas we that are Orthodox do both swear our selves, and teach men so to do; otherwise we may haply go without our maintenance, for want of swearers in Courts of justice, against those Hereticks that refuse to pay us tithes.

(o) Mat. 5, 34. μή οὐκ οὐκ ἔσται.
A prohibition so universal that it admits of no exception.
(p) Deut. 4. 19.

6. They are bold to assert, that in taking Tythes for preaching, we are true neither to the old Covenant, nor the new: Not to the old, because tythes were the maintenance peculiarly appointed to the Tribe of Levi, of which Tribe we cannot say we are; and also the tithes of old were by command to be put into a store-house, whither the (q) stranger, the fatherless and the widow, were to come, and eat of them, and be satisfied, which we practise not: Not to the new Covenant, for that Jesus Christ hath put an end to the Levitical Priesthood, and consequently to all the maintenance, and appurtenances thereunto belonging.

(q) Numbs. 18. 21.

7. They call us *Hirelings*, because we preach by indenture first made with the people for maintenance, and do not go forth (trusting our Master Christ) as his Ministers of old did, carrying neither (r) purse, nor scrip with us; which should we practise, we are doubtful we should be reduced to one of these two straits (viz.) either to work, or beg; the first of which we cannot do, and to do the second we are ashamed.

(r) Luke 10. 3, 4.

8. They call us *greedy dogs*, because we do not walk after the example of those whom Christ sent out to preach the Gospel (viz.) *Eat and drink such things as the people, (s) give us*; but in stead thereof do force that by Law, even from the poor and needy (viz. the tenth of all they get by the sweat of their browes) which by fair meanes we should never obtain: A thing, they say, which the true Prophets and Ministers of Christ, mentioned in Scripture, never practised.

(s) Luke 10. 7.

9. They call us *Hypocrites*, pretending these as the Reasons. 1. Because we preach the things we practise not; accusing

erasing us for preaching against pride, and yet living in it: against covetousness, and yet being greedy of filthy lucre, &c. 2. Because often times in the close of our *Sermons*, we tell the people we should have proceeded farther, if time had not prevented us, when as indeed we have no more to say. 3. Because in our Prayers before Sermon, we frequently beg of God that he would put words into our mouths, and teach us what to say; whereas even then, we have our *Sermon notes*, either in our *Pockets*, or our *Bibles*, or the *Platform* of our discourse prepared in our heads.

10. They call us *thieves and robbers*, because we spend six days in the week, to gather together the words of the *Prophets* and *Apostles*, the words of *Jerom*, *Augustin*, *Calvin*, *Luther*, &c. and then come forth on the first day, and speak to the people saying; *Hearken to the Word of the Lord*; when as indeed we received it not from the Lord, but from the Writings of other men with whom we converse.

11. They have the confidence to advise us (see the boldness of these deceivers) to Preach no more to the People, than the Lord hath spoken to us, and than we our selves witness the life and power of within our selves: which if practised, would be of sad consequence to us; for that whereas most of us are engaged by *contract* to Preach weekly, some once, some twice, some three times, if we should Preach no more than we witness the life and power of, either constant silence, or rare speaking, would be found in our *Congregations*; and then what our Sheep would do for Shepherds, or what we Shepherds should do for hire, let all that are in Authority Judge.

12. They say, that the minde of God is not to be known by study in an *Univerſity*, but by *Revelation of the Spirit*, who alone knoweth his (t) minde: And that *Paul*, and *Peter*, and other the Ministers of *Jesus Christ* in Scripture, did not serve an apprenticeship in an *Univerſity* to learn the trade of Preaching; but did Preach that Gospel, which Christ by his spirit (u) revealed in them: and therefore they charge us to be Ministers of the letter onely, because we Preach the Saints words, but do not witness their condition.

2 Cor. 2.
11, 12.
11 1 Cor.
2, 2 10.
Gal. 1, 16

13. Their *Blasphemies* do not end here; but they proceed on, and declare, both to us and our people, that all our talking

king, and profession of Christ, his death, resurrection, and righteousness, in the notion (though never so *Orthodox*) shall nothing avail us, or them, unless we witness the life of Jesus in us, and his eternal power raising us up to newness of life.

14. They do not spare to publish it as truth (and practise accordingly) that *he that (w) respecteth persons doth commit sinne*: And therefore it is (Hereticks as they are) that they will no sooner bow down to the *rich man wearing the Gold Ring, and the goodly Apparel*, then to the *poor man that's clad with vile raiment*: Of which, if permitted (O ye Rulers, and Magistrates) this will be the sad consequence, that you will neither be styled *honourable*, or *worshipful*; nor we be called by the *well-pleasing* titles, or *Doctors*, and *Divines*.

15. Lastly, they do avouch it to be proper (as in (x) *Hebrew*, *Greek*, and *Latin*, so in *English*) to say *Thou* and *thee* to any single person: concluding (see what is it to be illiterate) that because *Adam*, *Abraham*, *Moses*, and we our selves, do say, *Thou* and *thee* to the great God that made the World, therefore the same expressions may be used to mortal men: And though we do esteem the impropriety proper, for *great* men, and *rich* men, to say, *Thou* and *thee*, to a *poor* man, and a *mean* man; yet we cannot but condemn the same (though proper) for a *poor* man, or a *mean* man, to say *Thou* and *thee*, to a *great* man, and a *rich* man.

These are the *horrid Blasphemies*, and *damnable Doctrines*, against the Abettors of which, you do at this day discharge so much passion, and rage, both from Press and Pulpit; calling to the civil Powers for *Bonds*, and *Prisons*; nay *fire* and *fagot*, against all those, who (fearing the Lord) do fear to call *darkness lights*, and *lights darkness*.

But stop a little, and consider what you are doing, whilst you are upon the full career posting to *Damascus* upon *Saul's* bloody errand: Will you not out of your own mouths be condemned before him that cannot erre in judgment? Do ye fulfill, or violate, that Royal Law of Christ written in your hearts, *To do unto others, as you would they should do unto you*? Are you not as notable *Hereticks* in the esteem of those whose blood you thirst after, as they are in yours? and would you esteem it just that (were the power in their hands) they should mete the same measure unto you? If you shall despise it as mine, yet accept of it as the counsel of *Ga-*

(w) Jam
3.9.

x H. מִיִּן
thou;
Gr, Σὺ
thou.
Lat. Tu,
thou.

malick, that sober Pharisee, Take heed to your selves, what ye intend to do, as touching the innocent whom ye now fiercely pursue, lest haply ye be found even to fight against God. If it were better for him that shall offend one of Christs little ones, that a mill-stone were hanged about his neck, and he drowned in the depth of the Sea, where then will you appear in that great and notable day of the Lord, who do not only offend, but do offer all manner of violence and cruelty (to the utmost extent of your power) against those, of whom you dare not say but they may be of the number of Christs little ones. Be not too furious, lest in your rage you ask Barabbas, and cause Jesus to be delivered over to be crucified. And although in your heat you may be content (upon confidence that he is a deceiver) to take his blood upon the heads of your selves, and your children: yet know, that it will prove (as to the Jews of old) a burthen too heavy for you to bear.

Fear the Lord therefore, O ye Shepherds, and cease to fight against the Lamb, for no weapon formed against him shall prosper: Cast off all your coverings that are not of the Spirit of the Lord: Say not within your selves, we are Preachers of Christs name; for the Scribes and Pharisees preached the Prophets, and yet did shed the blood of Christ, of whom the same Prophets testified and fore-told: Boast not your selves in that wisdom which you have scraped together at the feet of Gamaliel: for as that wisdom shall never comprehend the mysteries of the Kingdome; so likewise remember that Saul (who in learning and knowledge was inferior to none of you) was not only stark ignorant, but also with his learning fought against Heaven, and thought he had done acceptable service unto God, in washing his hands in the blood of his Son.

And now what is it in all the world, that I (who am become your enemy, because I tell you the truth) do wish unto you Teachers? even this, that the gracious God would grant you to witness the same change that Saul did; that the same hand of love that struck him to the earth, would likewise bring you down from all your high thoughts, and lofty imaginations, to stoop to the Teachings of that Jesus whom you now persecute, that ye may come to witness all the wisdom of this world to be foolishness with God, and may be content

rent to become fools that ye may be wise, that you may cry out
(from the same root of life) with the same Saul, *Lord what
wouldst thou have us to do?* That you may (not in words one-
ly, but in truth) come to witness all your excellency
but loss, and your glory but as dung, for the excellency of
the knowledge of Jesus Christ: And finally, that you may be
made able to comprehend with all Saints, what is the breadth,
and length, and depth, and height, and to know the love of Christ
that passeth knowledge. All which are the hearts desires of
him for you, who is,

*A cordial Lover of all your soules,
and a servant of that Jesus who
witnessed a good confession be-
fore Pontius Pilate.*

THO: SPEED.

B 3

To

To the READER.

READER,

THow mayest understand, that I writ a former Letter to my Antagonist, in answer to one sent me by him; from whence he raised reports touching me, which were both untrue, and scandalous: For which cause it is principally, that I have caused this Reply to come to the Press; that so all that will may read, and they that fear the Lord may judge betwixt us. Both his, and my former, I would have Printed with this, but that this would thereby have encreased to too great a bulk; which would have caused it to be unto thee both more tedious to read, and costly to purchase. Read with a single eye: Prove all things, hold fast that which is good.

Farewell,

Thomas Speed.

A

*A brief and plain Reply, unto
certain Papers received from
William Thomas (called)
Minister of the Gospel at Ub-
ley.*

S I R,

I Have received your Papers, bearing date *May 25.* which are flufft with much wrath, and more confusion. Plain dealing, I perceive is a great stranger with you, for that you give it such coorse entertainment when it cometh within your doors: So accustomed are you to the cap and the knee, to *greeting in the Market-place*, and to be called by men *Rabbi*; that he is presently become your enemy, who durst (without a complement) tell you the naked truth: Such smooth things as you Prophecie to the People, you expect from others, but to have a *Lie, Deceit, or Hypocrisie*, called by their proper names, must be at least rayling and reviling. But (be you pleased, or be you more angry) I must yet deal more plainly with you; for terrible is the Lord to all flatterers, and such as speak deceitfully to their Neighbours.

And first I shall begin with the Proem to your Papers.

W. T. I am sorry that what others will think good counsell, hath been so ill bestowed on you, when you have got more piety and humility, you will have other thoughts; and when you have recovered your civility, you will write other Letters.

T. S. That counsell that directeth my minde towards the true Counsellour (though from the lips of my *man-servant*, or my *maid-servant*) I dare not despise: but counsell against truth (under the affrighting notion of error) I esteem not good

good. *Piety, Humility, and Civility*, It seems I have lost: But why? Because I did not swallow down what you first writ me, as *unquestionable Oracles of Heaven*; but proved what you sent me by the Scriptures of Truth, & from them bore my Testimony against your deceit. This is no judging from you, presently to conclude that man a Brute (for so he is that hath lost *piety, humility, and civility*) that doth not presently bow down and cry *Hosanna* to the mutable directions of the *Pulpit*.

W. T. I confess I have been something put to it to determine, whether I should say any thing to you or no.

T. S. Truly, as good you had said nothing, as to no purpose: neither were you more put to it, then I have been, what to make my reply to, in your last Papers; so full are they of *confusion, falsehoods, contradictions, impertinences, and gross absurdities*, as herein after will be made manifest to any that are sober-minded: And had I not received them signed with your name, I should rather have judged them compiled by some old superstitious *Episcopal Priest*, then by one that professeth himself a Minister of the Gospel, and an eminent Doctor of the Times.

W. T. I shall say something to the matter of your Letter, the rather because in some parts of it you pretend to reason; though much of it be stuff with that clamor, which is the character of that company with which you close.

T. S. To tell a Clergy-man of his wickedness in plainness of speech, is clamor: Were not *Isaiah, Jeremiah, Ezekiel, and Micha*, clamorous fellows, that durst cry out against the abominations of the false *Prophets*, and wicked *Priests* of their times? If this be such a black character that rendereth my Companions unlovely in your eyes, I shall yet chose those who are more unlovely. As the fear of God, and working of righteousness, are the characters of such whom he accepteth, so are they of those with whom I close: But as for those that cry *the Temple of the Lord, the Temple of the Lord*, and yet have their hands full of unrighteousness, that preach to others the things that themselves contradict in their practise, with such I desire to have no fellowship.

W. T.

W. T. In defence of whom you bring the examples of *Moses* and *Ezekiel*, but though such men quaked occasionally now and then (as Gods servants still do) yet you do not finde that they received a denomination from it, or made a trade of it.

T. S. I brought nothing in defence of those whom you intend; I onely quoted my own practice, and the reason of it, *viz.* that I did close which such as (from a principle of holy fear) did *tremble* before the great God of Heaven and Earth; such as were *Moses*, *Ezekiel*, and other holy men of God mentioned in Scripture. And was this that which needed a defence? Are you so fierce an Antagonist against such as *tremble* at the word of the Lord (as *Moses* and *Ezekiel* did) that they need be defended against your rage? I doubt not but if *Moses* and *Ezekiel* were now living, they would finde the same measure at your hands, as they did at the hands of the false *Prophets* of old; since they that walk in their steps, need a defence against your fury. It sufficeth for me that you grant the thing that I intended, *viz.* That the servants of God of old did, and still occasionally do, *quake* and *tremble* before the Lord. But you say, *they received no Denomination from it, nor made a Trade of it.*

T. S. Did I ever assert either of these things? if not, whom do you contradict? To what end do you produce such pitifull stuffe as this? For my part, I cannot imagine what you could intend by it, unless it were to fill up paper, and keep your pen in action. What would you conclude thence? unless you would reason thus, Because they that now *tremble at the word of the Lord*, as *Moses* and *Ezekiel* did, are by the world in scorn called *Quakers*: therefore trembling at the word of the Lord is a hatefull thing. Because we read, that the Disciples from their faith in Christ, and profession of his name received the denomination of *Christians*, can that be brought as an argument against faith in Christ, and a serious profession of his name? And as for *making a Trade of trembling, or quaking*, I never mentioned any such thing; neither do I understand what you intend by this impertinency of speech, unless to reproach those that daily walk low in the fear of the Lord; and if so, I say to you, Let the *scorner* cease to scorn, lest the dreadfull day of the Lord over-

take him unawares, and give him his portion with *scorners* in the *lake that burneth with fire and brimstone*. Sure I am, that you never read that the holy men of God of old, made a Trade of Preaching, as you and other men do, who (just as the handicrafts-man maketh his wares, and exposeth them to sale in the Market, so you) do compile your *Sermons*, gathering a shred out of one Author, and a shred out of another, and thereunto add your own inventions, and then sell them unto the people for money, some for one hundred, some for two hundred, others for three hundred pound *per annum*, according as you can make your *Market*.

So much, of the Proem to your Papers : Now to your reasonings, and arguings.

And first you begin with the Scriptures ; quoting this as one of the *detestable Doctrines* of those, called *Quakers*, *That they say that the Scriptures are not the Saints rule*, contrary, you say, to these Scriptures, *Gal. 6. 16. James 2. 8. Dent. 5. 32, 33. 2 Pet. 1. 19.* to which, you say, I make answer, *that no Scripture that I remember saith so, in terminis, and therefore its a false charge.*

T. S. That which I said, was, That I did not finde the Scripture, *in terminis*; so called, in either of those you quoted ; and therefore you charged them falsely, in saying they reject the Scriptures, because they deny that which the Scriptures never said. In which I said truth ; for he that chargeth another man with the denyall of Scripture, because he denyeth that which the Scriptures nowhere saith, I say he chargeth him falsely. Now let any man of a sober understanding, judge whether any of those Scriptures you produce, do speak any such thing as you would have them to speak, and consequently, whether you are not found bearing false witness, of which you accuse others.

But you reply three things to save this mistake.

M. T. That is Scripture which is necessarily deduced from it, though it be not in so many words contained in it ; to prove which you produce the example of Christ, who proved the Resurrection of the dead from that Scripture, *I am the God of Abraham, of Isaac, and of Jacob.*

T. S. So then you grant the thing that I said, *viz. that the Scriptures in words do not say any such thing*, and therefore you

appeal from the exprefs Scripture, to your own confequences and deductions thence ; which you make the lame thift, when the Scripture will not help you any longer, by which to patronize all your milcarriages, and deviations from the truth. Here is the refuge, that all the *blinde guides* of the Nation make to themfelves : when as they are driven by plain Scripture from their ftrong holds, and cannot ftand before that which they pretend to be their rule, they fly to their own meanings and interpretations ; and who fo dares not own them for infallible rules, are prefently sentenced to be Hereticks, and deceivers, and denyers of Scripture. But will you indeed ftand to what you have faid, *viz : that that is Scripture, which is neceffarily deduced from it, though it be not in fo many words contained in it* ? Then let me ask you, and many others in this Nation, who have been Teachers fome ten, fome twenty, fome thirty years ; were thofe things that you have taught fo many years together, neceffarily deduced from Scriptures ? If not, then by your own confeffion, you have taught falshood : if they were, then all that you have fo taught is infallible ; for you fay it is Scripture, and the Scripture is infallible. And dare you fay that what hath been fo preached by them and you, for thefe twenty years paft, hath been infallible ? why do you not then adjoyn all your Sermons to the Scripture ; for, if neceffarily deduced thence, they are Scripture, and a part of the Saints rule : But what a fad condition would many poor fouls be in, whofe fmall eftates would not amount to the purchafe of a Bible ? fo voluminous would it be, by that time all the neceffary deductions that you and others have made from the Scripture thefe many years paft, were added to it : they muft fit down in defpair, of ever obtaining that which is their Rule ; and if they could, what have they but a pack of confufions and contradictions.

And whereas you quote Chrift his proving the Refurrections of the dead, &c.

T. S. I anfwer, that what Chrift fpake was *infallible*, he neither did nor could erre in what he faid ; and were you as *infallible* in thofe meanings and interpretations which you force upon the Scriptures, as he was in what he fpake

from the spirit of the Lord, I should readily close with them as the *Oracles of God*; but till then, think it not much, that I imbrace his interpretations, and disown yours. But how long will you deal thus fraudulently with the world, in crying out against such as deny your meanings, as if they denyed the scriptures, and yet dare not say you are *infallible* in the meanings you give of them? Either say to the people plainly, that you are *infallible* (if you so esteem your selves) that so they may minde so great a concernment of their souls, as is the receiving of your *deductions* from Scripture for true Doctrine, nay for Scripture it selfe; or else say you are (what indeed you are sufficiently) *fallible*, that so they may take libery of proving both your actions, and your Doctrine, and not be damned as Hereticks, if they condemn that in you, which the Scriptures of truth do condemn. Suffer therefore them that must die for themselves, and account to the Lord for themselves; to interpret for themselves, and believe for themselves; and not tell them they must credit your deductions from Scripture, as the Scripture it selfe: when as you that call your selves *Divines*, do so much disagree in your own deductions. Take six of you that esteem your selves the most able Doctors, and, a portion of Scripture being given you to interpret, shut your selves up in fix severall rooms, and after some time, give your interpretations thereof, to one that shall receive them from each of you apart from the rest, and perhaps not two of the six shall agree in the same interpretation: and would you have poor people adventure their souls on the truth of such mens *deductions* from Scripture, who dwell in such vast confusion, and difference, in their deductions.

Next, you urge that Scripture, *Deut. 5. 32, 33.* (*viz.*) *You shall not turn aside to the right hand or to the left.*

T. S. And doth this Scripture say, that the Scripture is the Saints rule? or can you without blushing produce it to prove any such thing? Could *Moses* intend this in relation to the Scripture, the greatest part of which was not then written? was all, or any of those things that were said, and done, by the *Prophets, Jesus Christ,* and the severall *Apostles*, then recorded? if not, what a manifest wrefling is it of *Moses* words, to say, that by them, he meant, that which was not written, till severall hundreds of years after? unless

lesse you exclude all the *Prophecies*, the sayings of *Jesui Christ*, and the *Epiſtles* of the ſeverall *Apoſtles*, from being part of the Rule: which I ſuppoſe you dare not do, in word, though you do in a great meſure in your *practice*.

W. T. Add here unto that *Gal. 6. 16.* the word rule (*ῥῆμα*) is expreſſed.

S. T. Becauſe the word [rule] is expreſſed in *Pauls* *Epiſtle* to the *Galathians*, therefore the Scripture is the Saints rule? Is this reaſoning like to ſuch as ſhould come from a Miniſter of the Goſpel? May not a heathen Philoſopher reaſon as Logically thus, the word *ῥῆμα* (*Anglicè* a Rule) is uſed in *Ariſtoteles* politicks, therefore *Ariſtoteles* politicks are the Saints rule? If you did indeed live by that rule the Apoſtle there ſpeaketh of, (*viz.*) the new creature, you would not write and act ſo irregularly as you do.

W. T. Saints muſt walk by one rule or another; I aſk then, What rule is there, if Scripture be not the rule, &c.

T. S. I know no new rule, nor own none but the ſame that *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, *David*, *Paul*, and the reſt of the holy men of God walked by; to which I much fear, you are a great ſtranger, for if the tree may be known by its fruit, your fruits declare a great deal of ignorance thereof. And by the ſame touchſtone that thoſe holy men proved the light they walked by, whether it were of God or no, the ſame and no other do I own ſtill.

Next, you ſpend time in taking exceptions againſt a word inſerted in a *Querie* I put you, which was this.

Becauſe they deny them to be the Saints rule, doth it follow they wholly reject them? To which, you answer.

W. T. That (wholly) was not my word, it's of your own putting in, and therefore if you do not like it, you muſt thank your ſelf. That that I ſaid, was, that the Quakers in this and their other Doctrins, though they do not profreſſedly reject the Scriptures, yet really they do.

T. S. I did not ſay, It was your word, I only put it in a queſtion to you: And therefore by way of juſt retortion I may ſay to you, you have made work for your ſelf, and pleaſe your ſelf with deſcantiſg upon it when you have done; yet let any ſober underſtanding judge, whether your ſpeech can intend any leſſe then I aſked you; for when you ſay indefinitely they reject the Scriptures (not quoting any particu-

lars) whether can it be any other way taken, but that, they throw them off in generall: Besides, that you did intend their rejection of the *whole* Scripture, I prove thus. The Scripture as the Saints *rule* you say they reject: now whether is a part of Scripture, or the *whole*, the Saints *rule*? If the *whole* Scripture be the Saints *rule*, and you go about to prove they reject the Scripture, because they deny it to be the Saints *rule*; then nothing more plain then this, that they reject the whole Scripture. However we will take your own words with your own interpretations, by which you give us to understand, That they whom you call *Quakers* do not reject the Scripture in generall. But forasmuch as you grant that they do not reject the *whole* Scripture, and yet have not mentioned any one particular Scripture, they do reject; untill you charge them with particulars, I shall take your indefinite charge for no other then a slander.

You proceed from this to *charge me with censuring*, because I do affirm that they do deny the Scripture, who say in word, It is the Saints rule, and yet they themselves deny it to be their own rule, by violating it in their practice,

T. S. If speaking plain truth without complement, or flattery be *censuring*, I shall study to be more a *censurer*. And whereas you take your self as concerned in that which you call my censure, as reflecting in particular on you, (it seemeth there is something in your conscience cryeth guilty) you took my words as they were intended; neither would it be an unjust censure, but a true charge, if I repeat what I said in my last (*Viz.*) That while you talk much in word, of the Scriptures being your rule, you disown and deny them by your practice, in doing many things, for which you have no rule in them at all. And let me say farther, that you that pretend your selves Ministers in the Nation, crying *The Scriptures, the Scriptures*, do, of all men, most abuse them, by serving your lusts upon them. Where you have no Plea for your *Covetousnesse, Pride, and Formality*; there you wrest the Scriptures to plead for you, putting such Interpretations on them as will best serve to *Patronize* your lusts; and where they do condemn you, or crosse you in your wickednesse, there you strive to divert the

the stroke of them, either by *silencing* them or fathering your corrupt meanings upon them.

And that you and all that shall peruse this my Reply, may see that I do neither passionately, nor groundlessly, but justly imprecach you of playing fast and loose with the Scripture, I shall particularly scan your answer to two Queries I put to you: the first was this,

T. S. By what rule in Scripture do you (pretending to be a Minister of the Gospel of Jesus Christ) receive Tithes for preaching?

W. T. Faithfull Ministers neither preach for Tithes, but for soules; neither do they take Tithes for preaching, as if that were a fit exchange, or as if they would leave preaching, if that were not.

T. S. The plain English of your Answer, is, That you have no *rule* in Scripture by which you take Tithes. Will any, save those whom the Lord hath given up to believe lyes, any longer credit you, when you shall avouch the Scripture to be your *Rule* in words, and yet being asked what *rule* you have for your practice, you can quote none. Would you be esteemed such a valiant Champion, in behalf of the *Scripture*, and yet do that, for which no *rule* is to be found therein? Is this lesse then plain hypocrisy, to go into your Pulpit (where all men lye at the mercy of your bitter tongue) and there powre out damnation on those that deny that the Scripture saith, It is the Saints *rule*, and yet your self in practice disown it for your *rule*? But since you wave the *Scripture*, as that which cannot speak for you, we shall a little examine what it is, that you have to speak for your self.

Faithfull Ministers, you say, do not preach for Tithes, but for soules.

T. S. Then from your own lips I may conclude That they that do preach for *Tithes*, are not *faithfull Ministers*; and how few are there of those many you make mention of in the Nation, which can escape this sentence? A Father putteth his Son to the *University* for some certain years, to learn the Trade of *Sermon-making* and when he cometh rhence, what is the first thing in the eye of the Father and Son? why this, Where is the best vacant Living, the richest

Benefice

Benefice to be had? When that is found out, then the young *Divine* must come and give the people a Sermon as a sample of that ware he intendeth to Sell them when he is settled. The people they like not either his person or his wares, & refuse to trade with him? Away goeth father and son, hasten to some Committee or Superior power, and there by bowing and fair Speeches, and by the helpe of some old Practitioners in that art, they gain that by power which they could not obtain by the peoples consent. Being once in, to work he goes, for the Tithes of all their *gaine, cattle, garden-fruits*, and for *smoke-pennies*, summoning such as refuse to satisfie his covetous appetite, before Magistrates; suing others at the Law, recovering of them treble dammages, casting them into Prison in case of non-payment: and is this preaching for *Tithes* or for *soules*? If for *soules*, surely it is only to lead them down into the pit, by such wicked examples as the'e, and to make them *seven fold more the Children of the Devill then they were before*: Besides this, how few are there of you, that call your selves Ministers, that are not as ready to chop and change your Livings, as men are their cattle for outward advantage? If any man dye possessed of a rich *Parsonage*, how many of you have presently a *Call* to it, especially if there be more plenty of *Tithes*, and more acres of Glebe-land, than in your own Parish? then dayes of fasting and humiliations must be kept, pretending to seek God to know who hath the clearest *call*, and though you are all resolved in your hearts before hand to get it if you can, yet the name of God and the prayers of some well-meaning people must be made use of by every one of you, as a *stoke*, least your deceit should be too plainly discovered, I know you will call this Clamor, because I speak plain truth; but for all that, I shall not spare to tell you, that it is damnable hypocrisie for a man to resolve first to remove from a mean to a rich *Benefice*, and then seem to consult with the *Oracle* whether he shall remove or no. I shall not positively charge you in particular with trading of this nature, but if report be not an egregious liar, you did strenuously endeavour to shew your self a faithfull Minister, by your Preaching rather at *Wells* for *Tithes*, then at *Ubley* for *soules*. You say farther.

W. T. Neither do they take Tithes for preaching, as if that were a fit exchange, or as if they would leave Preaching, if that were not.

T. S. They take not Tithes for doing nothing, and is not Preaching the consideration for which they take them? Then either confels plainly, that more then four parts of five of those called Ministers are *unfaithful*, because they take Tithes for Preaching, or else take thame to your self for asserting a thing so notoriously untrue, That they *take not Tithes for Preaching*; when as, well nigh all the Parishes in *England* are witnesses against you. But in that you judge Tithes *no fit exchange for their Preaching*, I say the same, for that they are just so much more then they deserve. And whereas you say *they would not leave Preaching if Tithes were not*; I presume, there are scarce two, among two thousand, through the whole Nation of your Opinion in that, save only those that are themselves *Tithe-gatherers*. How few are there of the Teachers of the Nation that will settle themselves in any Parish, untill they have made firm *Indentures* for their hire? Is not, *what will you assure me of, by the year*, the first question that is propounded? Besides, is there anything more usuall then to remove from that place where Tithes, Augmentations, or some equivalent Maintenance ceaseth? But, above all, who is he among you that will in conscience betake himself to a *poor Parish* to preach for *soules*, where there are no *Tithes*, nor other yearly *stipend* to be had? And what should be the reason that among all the struglings that are among you Teachers for severall places, you are never found to strive who shall come into a Parish where you can expect no money? Neither have I ever heard that any man pretended a Call to a people, who through meanes of estate, could give him but a mean, or no reward. So that, it is more then probable, that that vote which shall ever throw down *Tithes*, will strike well nigh as many in this Nation *dumb*, as *Sampson* did of the *Philistims* strike dead, by removing the pillars of the house of *Dagon* their God.

W. T. Ministers take Tithes because, that, for the present, is the maintenance allotted them, which they may justly claim, and lawfully take.

T. S. But by whom are they allotted them? not by Jesus Christ whom they pretend to be their Lord; and therefore they ought not to take them, much less can they *justly claim* them: neither do the Scriptures you bring, at all give countenance to them that do wickedly *extort* from the people Tithes for their maintenance: You do not read that *Paul forced* a maintenance from any, nor that he *dragged* any before *Courts of Justice*, and *Committees*, or took any poor men by the throats, who had great Families to maintain, threatening them with bonds, if they would not give them the tenth part of all their labours. Let all that fear the Lord judge whether you are not condemned out of your own mouth, when as you say, in word, The Scripture is your rule, and yet thus tramp'le it under foot by your practice.

T. S. Whether he that receiveth Tithes for Preaching, do not deny Christ to be come in the flesh.

W. T. When you prove that the taking a maintenance from the fruits of the Earth, in that proportion, was a shadow whereof Christ was the body, you say something, &c.

T. S. Your impertinent Answer doth intimate, that I have said something more already in my Query, then you know well what to say to; otherwise, I presume you would not so shamefully wave it. This I do say, which is according to the Scriptures of Truth, That the Lord of old appointed *Tithes as an inheritance to the Priests and Levites*, for their service in the *Tabernacle*, and the *Temple*; which being considered, let me ask you three things.

1. Qu: *Whether Christ was not the end of the Leviticall Priest-hood?*

2. Qu: *Whether he that upholdeth that which was to have an end in Christ, doth not deny Christ to be come in the flesh, and consequently is Antichrist?*

3. Qu: *Whether they that claim the maintenance appointed particularly to the Priests and Levites, ought not to do their work. (Viz.) Prepare the Sacrifices, slay Oxen, Sheep, Goats, &c.*

Therefore do you and your bretheren, either own the name of *Jewish Priests*, and do their service, and instruct the people in

in the *Jewish Rites and Ceremonies*, or else for ever quit claim to their maintenance.

T. S. Thus much of your Answer to my first Query. My second was this, *By what Rule, in Scripture, do you Sprinkle Infants, and call it an Ordinance of Jesus Christ, who never commanded any such thing, nor was it ever practised by any of the Saints after him?*

W. T. Inquire again whether you never heard of any Saint, since Christ, that Sprinkled Infants?

T. S. Doth this ridiculous quibble deserve the name of so sober an Answer as should proceed out of the lips of one that esteemeth himself a *grave Divine*? Was I not demanding of you a Rule in *Scripture*, grounded on the Command of *Christ*, or the practice of the *Saints* there, for sprinkling of Infants? And could you Imagine that I intended the practice of any without the *Scripture*, when *that* onely was spoken of? What weight is there in what you say? Or to what purpose did you produce this senseless Inquiry? Unlesse you intended it, to prove, that we may practise any thing that is brought to us by *Tradition*, though we can shew no Rule in *Scripture* for it, either from Christs Command, or the Saints practice.

W. T. Christ, by the Apostle *Paul*, commandeth to render to all their dues, *Rom. 13. 7.*

But Baptism is an Infants due,

Ergo.

T. S. And is this your *Rule*, in *Scripture*, by which you sprinkle Infants, and call it an Ordinance of Jesus Christ? Do not call it railing, if I ask you whether that *Scripture* be not fulfilled at this day, *Isa. 44. 25.* which saith, *The Lord maketh the Diviners mad, and turneth the wise men backward, and maketh their knowledge foolish.* Consider seriously, whether you have not manifested the darkness of your mind to all the Children of light, to be even like that of *Egypt*, which might be felt, If the Lord had not smitten you with blindness of heart, could you ever produce that *Scripture* as your Rule for sprinkling of Infants? Will this be a sufficient Plea for you to produce for your practice, in the day that Jesus Christ shall ask you, *Who required those things at your hands?* If this be all you say, you will never be able to escape that Wo,

which is on them that *teach* and *practise for Doctrines the traditions of men.*

But to your Arguments ; and here I must confess my self non-plust, for that there is such a heap of confusions, incongruities, and illogical Conclusions, that I know not where to begin, or where to end.

W. T. We ought to render to all their dues ; *Ergo*, Infants ought to be baptized.

T. S. Was it ever heard, or did it ever enter into the heart of any sober-minded man to conceive, that *Paul* intended the 7. Verse of the 13. Chapter to the *Romans*, to prove the *sprinkling of Infants faces with water*, to be an *Ordinance of Jesus Christ* ? For shame, forbear thus to abuse and bely the Scripture, wresting it to the patronizing of your fond and unwarrantable practices.

Your Argument runneth thus :

If we ought to render to all their dues, Customs to whom Customs &c. Then Infants ought to be baptized.

But we ought to render to all their dues.

Ergo.

Which Argument amounteth to as much as this. Children ought to be baptized, because they ought to be baptized. And this is your Scripture, by which you throw water on the faces of Infants, and call it an Ordinance of Jesus Christ.

You said before, That *necessary deductions from Scripture are Scripture*, and consequently this deduction of yours is Scripture. When the letter of Scripture is against you, in any of your *will worships*, then you strive to avoid the stroak of it, by giving your own imaginations for an Interpretation ; and where the Scripture is silent, there you make it to speak what will serve your own turns ; and all the while cry out against such as own the Scripture (but disown your corrupt interpretations of it) as *Hereticks*. Let me tell you, the Lord is now discovering the deceit and hypocrisie of all such as *say they speak the word of the Lord*, when he hath *not spoken to them*, and of all those *blind guides* that have for many yeares *caused the people to erre.*

You proceed to prove Baptism to be an Infants due, but you attempt it by a heap of such lame, confounded Arguments, that there is neither Order, nor Reason to be found in them.

First,

First, you begin with Infants *indefinitely*, and do endeavour to prove that they ought to be sprinkled; then you change that term, and put in the Infant of a *Believing Parent*; and so, as you list, you fill up your Arguments with such stuff as you use to bring forth to your people: whether such language as the *Scripture* knoweth or not, I perceive, is all one to you.

W. T. The Infant of a believing Parent is a holy Child as soon as it is born.

T. S. *Paul* saith, That he, with others, were *by nature* the Children of wrath, Ephes. 2.3. But he that is *holy* is no child of wrath, and consequently no Believer's Infant is born a Child of wrath. *Christ* saith, *That which is born of the flesh, is flesh*: You say, that which is born of the flesh, is holy: your proof is, 1 Cor. 7.14.

To which, I answer, If the *holiness* there mentioned be the foundation on which you build the sprinkling of Infants faces, and call it Baptism, then may a declared *unbeliever* be baptized also; for the same holiness that the Child had, the *unbelieving Parent* had; for the same *Greek word* that is used for *sanctifying* the unbelieving Parent, is used for the *holiness* of the Child; which you might have considered before you had so rashly asserted the *holiness* there spoken of to be a sufficient ground for Infant-baptism. And will you say, that the declared unbelieving Parent had a right to baptism, being *holy* with the same *sanctification* the Child had? Therefore, either grant that the holiness there spoken of, doth not render the Child capable of baptism; or else do not *barbarously* withhold the same from the *unbelieving Parent*, who might justly claim the same *privilege* (as you call it) by virtue of the same *holiness*.

*ἁγιασμοῦ
ὁ ἀνὴρ, ὁ
ἐπίστολος.
ἁγιασμοῦ
τὸ ἄνθρωπον.*

You go on, and call Baptism—

W. T. That mark by which Gods people are outwardly distinguished from Heathens; and the initiating Seal of the Covenant; which declareth the Infant to be one of Gods, and solemnly putteth him into the number of Gods people.

T. S. Many that are Drunkards, Swearers, and Whoremasters, and professed Enemies of the Lord, have received this mark; and call you these *Gods* people? If so, who are the

Heathen, they are distinguished from by this mark? Is a drunken, swearing, covetous, prophane English-man, by this mark distinguished (as one of the people of God) from a drunken, swearing, covetous, prophane *Indian* in *America*, as a Heathen? Dare you rank all the *wicked* of the Land (who are the people of the Curse, and who are, by express Scripture, shut out from the *kingdome of God*) among the number of *Gods people*? This is the sapsleis chaffe with which you feed your poor blind people; who, it seemeth, do seldome seriously scan what you confidently assert to them in the *Pulpit* for truth; if they did, surely you would blush and tremble, to expose such pitifull Ware to sale to them as this is. This is that *Orthodox* doctrine, which whosoever doth not profess subjection to, must presently be damned as an *Heretick*. Doth the *Scripture* any where say that the sprinkling water on the face of an Infant, is the *initiating seal of the Covenant*? But you are priviledged to put the stamp of Divine Authority upon your own irrational *deductions*, and sottish inventions, and call them Scripture.

W. T. Could the poor Infant that is barbarously kept from Baptism, and left like a Heathen, but plead its right; no believing Parent would ever be able to answer the with-holding of that Ordinance and priviledge from it.

T. S. Could the Infant *plead* his own right, - no better then you do for him, his *Plea* would soon be answered: And could the poor *Babe* speak as well with his *tongue*, as his *tears*, he would impeach him for a *barbarous Priest*, who durst cruelly throw cold water on his face in the frosty weather (sometime to the hazard of his life) and call it his *priviledge*. And as for your calling this sottish Invention an *Ordinance*, either produce that Scripture which calleth it so, or else be not angry, if I say, That it's a shame for one that calleth himself a *Minister of the Gospel*, to be found with a lie in mouth.

W. T. While therefore you would fasten this upon Ministers, that they practically deny the Scripture, either you must bring better grounds, or else fear the ninth Commandement.

T. S. If to practise that which the Scripture requireth
not,

not, be to *deny the Scripture*, then I do still say, That you, and others, that would be esteemed Ministers of Jesus Christ, do deny it; for that you do practise many things, which the Scripture owneth not: against which your deceit and hypocrisy, I do, and ever shall, bear my *testimony*, and not fear the *ninth Commandment*. They ought to fear that *Commandment*, who make *Paul* and *Peter*, and other the Saints in Scripture, to speak that which they never intended, and *wrest* their words to Patronize those things they never practised.

Thus have I made my *Reply* to that which concerneth your practice, in preaching for *Tithes*, and sprinkling Infants. Which *Reply* you may (if you think good) shew to your Disciples in the Country, to whom (I am very credibly informed) you have falsely and very wickedly suggested, That I deny the Scriptures: And let them, or as many of them as are sober-hearted, judge, whether you, or I deny the Scripture; and let your shame and folly be laid open before them, in that you cry *The Scripture*, *The Scripture*, and yet are not able to produce one Scripture to prove, that ever the Ministers of Jesus Christ preach't for *Tithes*, or sprinkled Infants.

The next thing that I asked you in my last, was, this;

Where is it written that the Scriptures are the ground of Faith?

W. T. That the Scriptures are the ground of Faith, is necessarily deduced from the ensuing Scriptures, *John* 3: 33, 34.

T. S. If the Lord hath not given you up wholly to dissingenuity, and blindness, I appeal to that of God in your Conscience, whether this be an Answer to the Question propounded? and whether it be not manifest *buxtering* and *falsifying* the Scripture, to offer your own *deduction* for Scripture? What shifting and shuffling is here to support the vain imaginations of your own heart? Either it is written that the Scriptures are the *ground* of Faith, or it is not: if it be written, why had you not quoted the particular Scripture in which it is written? If it be not written, why had you not given a plain Answer to my Question, and have confessed that it is no where so written? However, taking your Answer

swer, as you have laid it, you thereby grant that which I said (*viz.*) That it is no where written that the Scriptures are the *ground* of Faith. Notwithstanding which, you labour much with your dead *deductions*, and dark reasonings, and all to *force* the Scripture to speak that which it never spake; in which paths of cloudy confusion, and horrible absurdities, I shall not spend time to follow you; for the folly and ignorance of your lines will be sufficiently discovered to any enlightened eye, by the bare reading of them: I shall only point at some of your most monstrous *abuses* offered to the *Scripture*, and horrible *blasphemies* against the Lord *Jesus Christ*, by your setting up the letter of Scripture, above *him* and the testimony of his *Spirit*.

How wretchedly do you abuse that place, 1 *John* 5.10. in saying, that the *record* and *witness* there spoken of, is the Scripture? when as the very Scripture it self giveth you the lie, saying, that the *witness* and *record* there spoken of is *within the Saints*; which *record* the very next verse there expresseth to be *eternal life*, which *God hath given to his Saints*: And is Paper and Ink *within the Saints*, or are they *eternal life*? To this you add,

W.T. I must first believe, and ground my Faith on that written word, and I must first believe and rest upon that written word, and I must believe that *Jesus Christ* is the Son of God, because the written word tels me so.

T.S. If your Conscience be not *seared with a hot Iron*, can you read over these lines again, and not see the *blasphemy* that is in them, stare in your face? Was there not Faith, and was not *Jesus Christ* before the written word? and yet must *that be first believed on*, and be the *ground of Faith*? Is Rest only to be found in *Christ Jesus* the eternall Son of God; and yet the *written word* must be rested on *first*? Did not *Abel*, *Enoch*, *Abraham*, and other holy men of God, believe that *Jesus Christ* was the Son of God, long before the *written word* was, and could they then believe it, because that told them so? What starved souls have those sheep whose shepherd handeth to them no better food then this? Dost not the witness of God in your Conscience condemn you for horrible iniquity, for receiving so much money yearly of your Parishioners, and give them in exchange nought but such unfavoury husks as these?

From

From this you proceed to put another Scripture upon the Rack, to make it contents that which is neither expressed, nor was ever intended in it, *Ephes. 2. 20. Ye are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner-stone.*

W. T. There it is laid *in terminis*, that the Scripture is a foundation.

T. S. Was the Fear of the Lord before you eyes, when you pen'd this Assertion, so manifestly *contradictory* to the truth? Is the Scripture so much as mentioned in that whole Chapter, and is it in *so many termes* called there a *foundation*? Is not the *foundation* there spoken of, that same *Jesus* which was both preach'd, and believed on, by the *Prophets* and *Apostles*, and had you the impudence to say that it's the Scripture? Could you so confidently give *Paul* the lie, who saith expressly, that *other foundation than Jesus Christ none can lay*, and yet you would make *Paul* himself to lay another? Doth not *Marlorat* † (one of your Commentators, with whom you trade for matter to sell to the people) as manifestly conclude you to be a liar? who saith *in terminis*, *That the Apostle doth in that Scripture intend Jesus Christ, to whom the Prophets and Apostles did bear witness?* Nay which is more (see the height of your deceit) do not you your self say but a few lines after, that the *foundation on which the Prophets and Apostles built, and we build, is Christ?* You tell me in your last papers of my *Out-cries*: But let me say to you, That I shall never cease to cry aloud against such horrible falshood and deceit as this, Can you (without a blushing conscience) accuse others for *denying the Scripture*, and yet you your self in the mean while thus trample it under foot, by averring that it saith that in *terms*, which it doth not once mention?

You proceed labouring in the dark, seeking by a coynd distinction (which the Scripture knoweth not) to prove your own conceptions.

You say,

W. T. Ther's a double foundation. 1. Personall, or real, that is Christ. 2. Doctrinall, or declarative, that is the Scripture.

T. S. If the Scripture be no *real foundation*, is it then *imaginary*?

† Intelligit
Jesus
Christum
cui Testimon-
ium tulere
Apostoli &
Prophetae.
Marlorat
in loc.

inary? for that which is not *real* is *imaginary*. Is not the Scripture beholding to you for calling it a *foundation*; and yet opposing it to that which is a *real foundation*? Is the Scripture acquainted with this distinction? when you shew it me there, I shall speak more to it.

W. T. Now enquire again whether I have made the Scriptures assert that which they no where do.

T. S. I am not now to make enquiry touching that: a little enquiry will serve the turn, to find you a notorious *falsifyer* of the Scripture, in saying, It is written so and so, when as no such thing is writter. And I do still say, that were you not past blushing; you would cover your face through shame, when you reflect on your wresting of the Scripture, endeavouring to produce it as a testimony to your false assertions.

You go on to distinguish between Gods testimony, and Gods Truth.

T. S. Have you at once lost your honesty, as well as your understanding, that you should create an opposition betwixt *Gods Testimony*, and *Gods truth*? Is not his *testimony, truth*? Thus you jumble things together, to fill up your papers; just as you multiply words to fill up your hour in the Pulpit, whether you speak things true or false, it matters not.

W. T. If the Scriptures be corrupted, they must be purged, cleared, and the true words and sense held forth, and maintained, which is the Churches Office, 1 Tim. 3. 15.

T. S. Would not any man be ashamed, but he that is past shame, to offer this Scripture to prove, *that the Scripture must be purged and cleared by the Church, when it's corrupted*? Is the Scripture, or the corruption, purging, or clearing of it, mentioned, or so much as intended in that Scripture? This is just such a wild proof as you use to bring for the dead Doctrines you raise from Scripture in your Pulpit.

W. T. But the ground of faith you say may be corrupted; nay you say further, *that faith may be lost*.

T. S. Let all that fear the Lord, judge, whether you speak like a man acquainted with the faith of Gods Elect: Is the faith of Gods Elect bottomed upon a *corruptible* foundation?

on? and may their faith be *lost*? The Scripture saith; that *He that believeth shall never be confounded*; but if the ground of faith be *corruptible, shame and confusion* will certainly cover the faces of those that believe.

When I tell you that the Scripture could not be the ground of *Abel's, Enoch's, and Noah's* faith; because they were before the Scripture was, &c.

You answer.

W. T. Though they had not those Scriptures which now we have, yet the word of God was made known to them then: that word of God is the ground, and was the ground of their Faith.

T. S. I hope you own no other Scriptures than those we now have, and if they had not those, then they could not be the *ground of their faith*. And thus are you constrained to answer, and confute your self out of your own mouth; for whereas you have spent much time, and produced many blinde Arguments, to prove that the Scriptures are the *ground of faith*: now you confess, that they were not the ground of *Abel's, Enoch's, and Noah's* faith; and if they were not the ground of Their faith, then neither were they the ground of any of the Saints faith since them; for that they and all the Saints since, have the *same foundation*, and are built on the *same Rock*, which can never be removed, nor corrupted, as you do most absurdly assert.

And whereas you say, *the word of God was made known to them then, and was the ground of their faith*: what need you have said this? for, whoever denied it? was this the thing in controversie betwixt you and me? or did ever any of those called *Quakers* say, that *the word of God was not the ground of Abrahams faith, and still is of the faith of all Saints*? Did you not in your first Letter to me accuse them for denying the Scriptures, because you said, they *denied the Scriptures to be the ground of faith*; and now do you confess, that before the Scriptures were, there was a ground of faith? Let all that are wise-hearted judge, what horrible confusion you labour in; for if there were something that was not the Scripture (because it was before it) which was the *ground of Abel's faith, and Abrahams faith, and still is the ground of faith*, then what more manifest than this, that you do most ignorantly accuse those called *Quakers* for denying the

Scripture, because they assert that which *you your self* do here grant and acknowledge to be a truth.

You proceed hence to tell me of my *Out-cries*. And why Out-cries? because I tell you the plain truth without flattery: I trust I shall never be ashamed to cry yet louder against all *Idol-Shepherds*, that eat the fat, and drink the sweet, and cloath with the wooll, but feed not the flock.

When you say, that the word of God was ever the ground of faith, even before it was written: I ask, did you by the word of God intend the Scripture or not? If you did, then that which I said to you thence, doth justly fall upon you; If not, then to what end did you spend half a sheet of paper, to prove the Scripture to be the ground of faith, calling it all along the word of God? And yet now to save your self out of the mire of confusion, and contradiction, you create an opposition betwixt the Scripture, and the word of God.

Thus you write as you preach, say and unsay, in the same hour's discourse, assert a thing and contradict it.

T. S. In what Scripture is it written, that Christ directeth us to look for life in the Scripture?

W. T. In the present Scripture, *John 5. 39. Search the Scriptures, for in them you think you have Eternall life.*

T. S. You will call it *rayling*: if I say again, that it's a shame for one that pretendeth himself to be a Minister of Jesus Christ, to be found with so notorious a *lye* in his mouth. But esteem it as you will, I must not forbear telling you plainly of so great a wickedness. To what a height of wickedness are you arrived, who durst belie the Son of God, who is truth it self, in saying, He saith, that which never proceeded out of his lips? Have not the dayes of * *Jeremiah* overtaken us, in which he complaineth, that from the Prophet to the Priest, every one dealeth falsly: and when they had committed abomination, they were not at all ashamed, neither could they blush?

* Jer. 6. 15

Because Christ saith to the Jews, that they thought they had eternal life in the Scriptures, did he therefore direct us to look for life in them?

Christ telleth his Disciples, that the time should come, that whosoever killed them should think he did God service; and

and will you thence gather this Doctrine (which is as true as the former) that Christ in that Scripture directeth men to kill his Disciples, that so they might do God service? if you have not a Conscience past feeling, how can you consider of this injurious dealing with Christ, and the Scriptures, and not blush and bewail your folly?

From your abuse of Christ, and the fore mentioned Scripture, you proceed to your reasonings, and arguings, such as they are; but since they are all grounded on that which is falsely premised, *viz. that Christ directeth us to look for life in the Scriptures*, I shall not spend time to examine their strength, for that they fall of themselves; having no better foundation then a grois untruth of your own invention.

T. S. Is not eternall life to be had in Christ alone, and is the Scripture Christ?

W. T. Eternall life is to be had in Christ alone, and therefore in Scripture.

T. S. If you did not esteem your self licenced to blaspheme the name of Jesus Christ, could you thus impudently derogate from his glory, in saying, that eternal life which is *alone* to be had in Christ, may yet be had in that which is not Christ? Can that which is *alone* to be had in him be yet had in *another*? whence had you this rare peece of *Logick*, that that which is *alone* to be had in one thing, may yet be had in *another*; nay *therefore* in the second, because it is *alone* to be had in the first? Is not this a good reasoning to say, That salvation is alone to be had freely by Jesus Christ, and therefore by the *works of the Law*; we must pray alone to the Lord that made us, and therefore to *graven Images*. Mind seriously if the Lord hath not given you up to a *spirit of slumber*, that you should write such barbarous contradictions, in stead of Doctrine, whiles you fight against the truth.

The Reason you give for your bold Assertion is this;

W. T. Because the Scripture setteth forth Christ alone as the person in whom life is to be had.

T. S. That the Scriptures do *testifie of Christ*, is true; and that there is no other Jesus, but that *only begotten of the Father*, of whom they testifie is as true. But is life therefore to be had in them? Is a declaration touching any thing,

the thing it self? Old *Jacobs* Sons made a Declaration to their Father, of the great plenty of Corn in *Egypt*, to keep them alive; and will you therefore say, that food and sustenance were to be had in their *declaration*? Many *Philosophers* have given a description in their writings of the nature of *bread*, and doth it thence follow, that *bread* is to be had in their writings? *Pliny*, and others since him, have declared the nature of that sweetne's which is in *honey*, and was ever any man so ignorant to conclude that therefore *honey* with its sweetne's is to be had in the declarations of *Pliny*? For shame do not assume to your self the name of a Divine, nor undertake to teach others the way to life, whilst you are not able to put a difference betwixt a declaration touching a thing, and the thing it self; and so put the Scripture for Christ, and the letter for the life.

W.T. In the next place you speak of men, *that cannot or will not put a difference between word and Word, between the Essentiall word and the Enuntiative word and so accommodate themselves for the shaking off of Scripture, as if nothing were the word but Christ.*

T.S. Must he presently be sentenced for a *shaker off of the Scripture*, who cannot adore every School distinction as an Oracle from Heaven? Where do the Scriptures make mention of the *Essentiall Word*, and the *Enuntiative word*? and if the Scripture knoweth not any such termes, pray tell us when you received your Commission from Heaven, to coyn distinctions, and father them on the Scripture, and then accuse men for *shaking off the Scripture*, because they shake off the *vain Imaginations* of your own brain?

W.T. I would ask you this one question, whereupon must I believe, that Christ is the true light, that lightens every man that cometh into the world, &c.

T.S. I ask you again, whether that all the holy men of God, from *Abel* to *John*, who spake those words, did believe that *Christ was the true light*? If they did, then I demand on what ground did they believe it? and on what ground did *John* himself who spake the words, believe the truth of them?

W.T. Suffer the Scripture then to be the ground of faith.

T.S.

T. S. I say to you, and the rest of those that call themselves Teachers in the Nation, Do you *suffer the Scripture* to abide *pure*, as it was spoken, and do not darken it by your corrupt glosses, nor raise imaginations of your own upon it, which you call *Comments*; and so make the Scripture to swell into so many volumes, that a great part of a mans life time must be spent in perusing them: Suffer the Scripture to be that which it declareth itself to be, and speak not that of it falsely, which it never spake of it self.

W. T. You proceed hence in your Papers to descant on my testimony that I gave touching the Scriptures & because you can therein finde no matter of quarrel (taking my words in that plainness they were spoken) therefore you fly to making of *meanings* on them, and say, if I *mean so*, by this and that expression, then there is *truth* in it; but if so, then there is *danger* in it,

T. S. Are you troubled, because my words were so plain? and so spend time to seek a *knor* in a Bull-rush? what would you have, would you make me speake what I intended not? Let it suffice, that I tell you that I spake as I meant, and did mean as I spake: Therefore you may forbear to impose your drouse Interpretations, on what I declared in words, sufficiently intelligible by any man, whose minde is not darkned with ignorance, or passion. What Lordly spirit is that which lodgeth within your breast, that your *Probatum est* must serve for a stamp, under which my testimony must passe for truth, and without which it must be of necessity erroneous? Much more stir, you make about *meanings* and *senses* in your discourse; but I shall not trace you in all your wilde divinations, but leave them to be burut up as *stubble*, with the fire of *truth*.

W. T. But such words as these will serve a turn, being very taking with poor mistaken and seduced souls.

T. S. You told me but even now of *deceit* and *danger*, that were in my *words*; but yet seemeth there is no great danger in them, if they are like to take with none but those who are already seduced; for there is little danger of hurting them that are already under *deceit* and *seduction*.

When as in my last I declared my *disowning* of any mans testimony that was found *contradictory to Scripture*; You answer.

W. T.

W. T. For ought I know then; you must leave the most, or all, of your new Religion, which is upheld by a pretended inward light, that will never abide the tryall, &c.

T. S. For ought I know; unless you prove me to have taken up some *new Religion*, you may expect your portion among those that are shut out of the *new Jerusalem*, for *lyars* and *false prophets*. I own no Religion, but that which teacheth a man to *fear the Lord*, and *work righteousness*, to *visit the fatherless and widows in their affliction*, and to *keep himself unspotted of the world*, *Christ is the light of the world*, which I own as the *foundation* of my Religion, who is *within* me, unless I am a *Reprobate*; and dare you be so impudent, as to call him a *pretended Light*? You would be very angry if I should disown you for a Minister of Jesus Christ; but did he ever make such Ministers, or did ever any of the Apostles that were sent forth by him, in *scorn* call him a *pretended light*? If *false Prophets* may be known by their fruits, then let all that know the Lord, and walk in his fear, judge what you are, who do bring forth such *sowre Grapes* as these.

And whereas you say, *My new Religion will never abide the Tryall, as may appear in part by what hath been already said.*

I answer, If wresting and belying the Scripture, if contradictions and confusion, be that, by which you prove my Religion; I must confess, my Religion will not abide that tryall; but teacheth me to bear my testimony against all such *Romish filth*, and *Babylonish rubble*: But that you may know, that my Religion will bear the tryall of a greater than you, I do hereby declare my self free, and willing; on reasonable notice given me, to appear in the midst of your *Congregation* or in the presence of the whole Country where you live, to have both my *Principles* and *practices* tried by the *Scriptures of truth*; which if you shall refuse to do, then take shame to your self for a *false accuser*.

W. T. In this testimony you have given concerning Scripture you know your own meaning and the sincerity of your heart in the declaration of it; I am afraid it will come to little else (if all were known) than the owning of that Spirit that breathed it forth, and that's to own the Author, not the Scripture; Or the living the life of Christ, and that's to expresse the effect and work of Scripture knowledge, rather then to own the Doctrine.

T. S. You told me ere while after you had made a comment on my plain expressions, that *If I meant so and so then my words did requ're my second thoughts*: Sure I am, here are expressions that require your *second thoughts*; and if you are not past blushing, you will find in them matter of great shame to your self: Dare you say, *that you are afraid that my testimony touching Scripture will amount to little else then owning the Spirit that breathed it forth, or living the life of Christ*? Can any man be said to *own the Spirit that breathed forth the Scripture, and living the life of Christ*, and yet disown the Scripture which is the testimony of that spirit, and that Christ? Doth not he that disowneth the Scripture, disown the Spirit that breathed it forth, and disown the *living the life of Christ*? And yet whilest you confesse that my testimony amounteth to the owning of that spirit, and the living the life of Christ, is it matter of fear to you that I should yet *disown the Scriptures*? Do not call it insulting if I ask you, whether ever such a parcell of language dropt from any sober mans pen? and withall tell you, that if you and others that take the Scriptures of Truth to make a *trade on*, and get a *lively hood* by, did truly *own the Spirit that breathed them forth*, and the *living the life of Christ*, you would not preach and write as at this day you do. For close of this, I shall repeat what I said in my former (*Viz.*) That I own the Scripture against all, whose sayings and practices are found contrary to it; such are those, who say, in word, it is their rule, but deny it in their works; that preach it in the letter, and have a *form of godliness*; but *deny the power thereof*; that talk of Christ with their *songues*, but *abide not in the doctrine of Christ*; that own him in outward profession, but *persecute him* where he appeareth in life and power. Against such, and

all others that live not the life of those Saints, and holy men of God; that spake them forth, do I own the Scriptures.

T.S. For the Supper of the Lord, the Scripture maketh express mention of it: but for the word [Sacrament] the Scripture knoweth it not.

W.T. The Scripture knoweth such words as come very near it, as the word [sign]: calling the Old Testament-Sacrament *ἱερατεῖον* a signe, or token of the Covenant; *Gen. 17. 11.* The word [seal]: *Σφραγίς. Rom. 4. 11. 1 Pet. 3. 21. Ἀρτίστειν. Heb. 8. 5. ἰσχυρίσμα.*

T.S. I spake not of words that come near it, but of the word it self; And because it is not there to be found, therefore you spend time to prove thence some words that come near it. May you not as well prove a *false Prophet* (which is a *ravelling wolfe*) to be a true *Prophet*, because he is in *sheeps cloathing*, which cometh near the true? But if you never come nearer the Truth, than the words you have mentioned, do to the word [Sacrament], you will dye very great strangers each to other. What Scripture is there that calleth *Circumcision* the *old Testament-Sacrament*? if you did not indeed esteeme your self priviledged to write any thing without controll, you would not so confidently offer the inventions of men for Doctrine, and avouch the Scripture as your Author. What if *Circumcision* be called by *Moses* a *sign*, and by *Paul* a *seal*, doth it therefore follow, that the Lords Supper is by them called a *Sacrament*? Or what, though *Baptism* be called an *Antitype* and the Priests offering gifts according to the Law be called an *example of heavenly things*? will you thence conclude the other called a *Sacrament*? *Sacramentum* (*Anglicè*, a *Sacrament*) you do (or might) know principally signifieth that Oath by which souldiers of old bound themselves to be faithfull to their *Captains*; and is there such affinity betwixt this word, and the word *signe seal, Antitype, and Example*?

W.T. What you speak therefore of adding to, and subtracting from the Scripture, savours more of calumny, then of charity, and hath in it more of censure, then of conviction.

T.S. Is it not a manifest adding to the Scripture, to attempt the fathering of the word [Sacrament] upon it when

it knoweth not such term? do no you your self confess, that it is not there to be found, and therefore do labour to bring forth words that are *neere it*? Is it *calumny*, and *censuring*, to charge you with the *truth*? I have not so much charity as to call *falsehood* *truth*, or *darkness* *light*: and if telling you the truth be an offence to you, expect that I do more offend you. You are very angry for my speaking concerning those *guides that go with the proud, envious, covetous, to eat bread, and drink wine*: And you tell me that *he had need be of more understanding and judgment, than my self, that shall undertake to determine what is to be done about Sacrament-admission*.

T. S. So far am I from boasting of my own *understanding and judgment*, that I shall esteem it rich grace to be content to be yet much more a *fool* then I am: And yet you will do well to call to mind, and consider, what *Solomons* judgment is of a *man that is wise in his own eyes*. And as understanding as you and others are (whom you call *godly guides*) about *Sacrament admission*, as you call it (a term that Christ and his Apostles never knew) yet this I know, and am well assured of, that it's no hard thing, to find many Congregations, in which Pastour and People come together to eat bread, and drink wine, with their hands full of wickedness; a *proud, heady, high-minded Pastour*, and like people; *covetous Pastor*, and covetous people; *envious Pastor*, and envious People; and is this to eat the flesh, and drink the blood of Christ? or is this to discern the Lords body?

After this, having spoken something touching the Lords Supper, you tell me.

W. T. Your modesty is good, in regard of the mystery, but the full answering of your Queries, requires more leisure then I have, and more willingness to be informed then you have.

T. S. What a pittifull lame shift have you found to cover over your ignorance withall? had you not better have ingenuously confessed; you knew not what to say to the Queries, then offer that for an Apology for your silence, which will never gain credit from any that do examine the truth of things, before they receive them? will any sober-minded man believe that you that had leisure to write me *three large*

sheets of paper, had not then, or have not had since, so much spare time, as to answer *six short Queries*? And as for your assigning my *unwillingness to be informed*, as another cause of your not answering them: this is as manifest a pretence as the former; for if my *unwillingness to be informed* were a sufficient bar against your answering of my *Queries*, why did you answer several other of my *Queries* proposed to you before and after these? since I have manifested as much *unwillingness to be informed* in those, as in these, and that's just none at all.

You glance at one of my *Queries*, and say.

W.T. All Saints witness Christ to come, though not come.

T.S. Did not *Paul*, and other Saints witness *Jesus Christ* come, when as He lived in them, and was in them, their hope of glory, their strength, their life, and their peace.

From hence you proceed to speak to what I said in my last, touching *Ministers*. My declaration, touching whom beginneth thus:

T.S. The Ministers of *Jesus Christ*, who have received their Ministry from him, as the holy men of God, of old, did; I own, &c.

W.T. It were some comfort if you would tell us who they be that you judge to be made Ministers according to the Will of God in Scripture, and that are so pretious to you.

T.S. By what I have said before touching *Idol-shepherds*, you might well understand whom I judge to be the true *shepherds*: But since it will be matter of comfort to you, to know more of my mind in this particular, I shall be plain in making a discovery thereof unto you: I judge those Ministers of Christ, who run not before they are sent of him, and do abide in the doctrine of Christ; who have received that gift (not by expence of money in an University, but) freely from the Lord, by which they are made able Ministers of the New Testament, not of the Letter, but of the Spirit; who preach him in words, and own him by their works, But I do not judge those
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Ministers of Jesus Christ *who abide not in his Doctrine*, who instead of being sound carefull shepherds to guard the sheep, are themselves sound *Wolves*, persecuting and devouring the sheep; who *make gain their godliness*, who covet other mens silver and gold, catching those by the throats, who put not into their mouths; who maintain themselves and families in pride, by the sweat of other mens brows; who sue those at the Law, that refuse to pay them the Tenth of all their Labours; who take Christs words, and the Saints words, to gain a livelyhood by, preaching to others what they themselves practise not; who tell the people that a heap of stones is the Church; and call those things the *Ordinances*, and that the worship of Jesus Christ, which never were of his institution. These (I say) I judge (and that according to the Scripture) to be such as have not received their Ministry from Jesus Christ, but are Ministers of *Antichrist*, builders of *Babylon*, but enemies to the glory of *Zion*, and the new *Jerusalem*.

T. S. Where is it written, that one was made a Minister by an ordinary Call, and another by an extraordinary?

W. T. The thing is written, *Gal. I. I. Act. I. 4. 23.*

T. S. Is there so much as mention made, in either of those Scriptures, of a *Call Ordinary* or *extraordinary*? and have you notwithstanding the confidence positively to assert that it is so written in those Scriptures? Must your dreams, and drowsie meanings, pass for *Scripture*? and then dare you falsely say that *it is so written*? You told me, ere while, it would be some comfort, if I would tell you who they were, that I judged *Ministers* of Jesus Christ: Truly, not such as *believe* the Spirit of Truth, that take forth the Scriptures, by the mouths of the Saints, wresting them any way to serve their own ends, and to patronize such practices, as have not Truth for their bottom: Which thing, if you did well weigh, would be to you no great ground of comfort.

And whereas you bid me *consult my own reason*, touching the terms of *ordinary*, and *extraordinary* Call.

I answer, My reason is not the Scripture, nor judge there-

of; and withall let me tell you, that to fly from the Scripture (which you would be thought zealously to assert) when no Foundation can therein be found, for notions of mens creating; and, instead thereof, to advise me to *consult with my own reason*, is plain shuffling.

Further, you say, *that this distinction of ordinary and extraordinary Call, doth not make two doors, but two ways of entering in, by the same door.*

In answer to which, I ask you, Doth the Scripture know *two ways of entrance into the sheep-fold*? Doth that testify of any more then *one way*, and, that the same that is *the way*, is also the *door*, even *Jesus Christ the Righteous*? And although you passionately deny that distinction to be of your own creating, but say, *that it hath ever been of use in the Churches of God.* I answer, That forasmuch as the spirit of Truth hath no where made mention thereof throughout the Scriptures, it is but just, that you should be charged as the creator of it.

And if (to use your own language) *you knew and cared what you said*, you would not proceed in your wonted boldness to say, *that it hath ever been of use in the Churches of God*, when as it was never used among any of the Churches mentioned in the *Scriptures*. Neither are the words so much as to be found through all the Writings of Christ, or the Apostles: But it doth behove those that dare not pretend to that Call, which they had who were sent by Christ of old, to tell the people, they have yet another as authentick as that; that so, though they enter not in by the one true *door*, yet they may save themselves from the sentence of *Thieves and Robbers*, by erecting a *back-door*, which the Scriptures never knew, and then stile it with the name of *another way, through the same door.*

Hence you proceed on, labouring by many words to prove your Call, but all to little purpose; for when you have said all, the Tree will still be known by his fruits, and they that are not found *doing Christs will*, will never be able to prove themselves *Christs Ministers.*

W.T. For our Calling, which you, and others so much
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agnate, because it standeth, and will ever stand in your way, and against your erroneous wayes, I shall give this account,

T.S. I own but one way, which also is the truth; against which your Calling doth manifestly stand, But *erroneous ways* I do utterly deny; and do charge him to be a Liar, who doth assert that of me, which he neither doth, nor can prove to be true.

Were my wayes *erroneous*, your Calling would not stand against them, since it is such a Calling as you received from *Antichrist*, who is the Patron of errours. Neither shall it ever stand in my way any otherwise, then as a *Romish* rage, which I shall ever have courage to tread on, as a thing deserving no better entertainment with me, then *the salt that hath lost its savour*.

W.T. Our gifts, abilities, and fitness for the Ministry (which are Gods inward Call) were first tryed, and testimonials of our carriage were given.

T. S. Doth the Scriptures any where say, *that gifts, abilities, and fitness for the Ministry are Gods inward Call*? or that any of the Saints sought Testimonials of those among whom they lived, in order to their being made Ministers? Or did *Paul*, or *Peter*, keep any *Chaplaines* to try men, in order to their being ordained Ministers; upon whose approbation they proceeded to lay hands on them? But who are those that tryed you? were they not such as are like unto you self? Could they try your gifts, who had not the gifts themselves? Could those that were enemies to the Crosse of Christ, try, who were fit to be made Ministers of Christ? Could covetous, proud, envious men, and such that were given to filthy lucre, try such as are qualified like unto themselves? or could such Tryers do lesse then signifie to the Bishop, and Presbyters, their approbation of those men that lived in the same nature, in which they themselves lived.

W. T. And that there might be an outward Call, we were
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ordained by Bishops that were Presbyters, and other Presbyters that were not Bishops, who were to be, and were, joyned with them, in our Ordination.

T. S. You have well derived your succession, and very learnedly acknowledged your self and brethren (for you speak in the plural number) to be *Romes* emissaries, brats of *Babylon*, brought forth by an abominable conjunction of *Antichristian Bishops* and *Presbyters* of their own creating. Is this your Call? and durst you own it as a Call from Christ? Did ever Jesus Christ send those that were professed Enemies to his Truth and People, who were so far from having the power of godliness, that they hated the very form thereof; who persecuted Christ and his Saints from City to City; who (like ravenous Wolves) thirsted after the blood of the sheep. Did Christ (I say) ever send such to ordain Ministers to preach his Gospel? If the Scripture be your rule, shew where any of Christs Ministers were thus ordained.

W. T. And being so ordained, we have exercised and executed that Calling, not without such a blessing from heaven upon our labours in this Nation, as was never given to any false and unwarranted Ministry.

T. S. If it be a *blessing from heaven* to get money, and grow in riches, and worldly honour; to advance your estates by augmentations, and grinding the faces of the poor for Tithes; to live at ease, eating the fat, and drinking the sweet; having your bags and barns filled by the sweat of other mens brows: Then I must needs confess, that you, and many others of your Bretheren, have had as large a share in the *blessing of heaven*, as any order of men I know in the Nation. But as for that *blessing from heaven* which attended the labours of the Apostles, consisting in *turning men from darkness to light, from Satan unto God*, how few are there among you that can boast of this *blessing*? for who is turned by your Ministry from *the evil of his ways*? do not those sins that reigned among your hearers many years past, remain among them still? are not they that were
proud,

prond, covetous, envious, backbiters, double dealers, many years agoe, still the same? Read those words of *Jeremiah*, Chap. 23. 31, 32. *Behold I am against the Prophets, saith the Lord, that use their tongues, and say, He saith; Behold I am against them that prophesie false Dreams, and do tell them, and cause my people to erre, by their lies, and by their lightness, yet I sent them not, nor commanded them therefore they shall not profit this people at all, saith the Lord.* And are the people profited by your Ministry? Nay are you not bitter enemies to those who have profited by the teachings of the Lord? Are not they in the Nation, who are (through grace) pluckt out of the snare of the Devill, the chief mark against which you shoot? And as any (seeing through your thin covering of outward profession) do come to bear testimony against your hypocrisie, and deceit: is not your fury and rage increased against them? And are these things a blessing from Heaven, and a poof of your Ministry?

You charge me in the next place with *closing with them, who wander about the Nation leaving their own places and callings, and employ themselves in a way of witnessing (much whereof will be found to be a bearing false witness) whereunto they have no due, nor true, call from God or man.*

T. S. Is it wandering for any to go to and fro to declare that which they have heard and seen of the word of eternall life? If so, what were *Paul* and *Peter*, and many other Saints of old, but *wanderers*? and that not only about one, but many Nations, through which they passed, declaring what was revealed to them from the Lord. With such *wanderers* I desire alwayes to close: And if this be the blackest character of reproach you have to fasten on me, I shall yet study to become more vile in your eyes; and shall esteem that my glory which you intend for my reproach.

Might not the false Teachers of old, on as just ground revile the Saints for closing with *Peter*, and others, who left their Callings, *wandering to and fro*, as the Lord directed them; and for closing with *Paul*, who (as the Scripture beareth Record) *travelled through many Nations, and as he went continued witnessing both to small and great saying no other things then those which the Prophets and Moses did say* should come? As for such as bear false witness, do but point

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them out, and prove their testimony to be false; and if I own them, then charge me with sin; but till then, I shall esteem your words but the birth of a scornfull and unsavory spirit.

You are angry (but in vain) that the Lord hath raised up so many to *witness* against the abominations of the *Adoll-Shepherds* in the Nation, who have a long time *caused the people to erre, teaching for Doctrine the traditions of men*; having on *Sheeps Cloathing*, but are within *Ravening Wolves*; who are such as their Predecessors the Scribes and Pharisees were, *Painted Sepulchers, all glorious without, but within full of rottenness*. With those that witness against such, do I close; yea and am ready, with thousands more in the Nation, to bear my testimony against them, even unto *bonds*, and unto *death*.

But why do you not come where these *false-witness-bearers* are, as you call them, and manifest them to be such, that so the People may beware of them? You, and your Bretheren of the Clergy, have a rare faculty of conquering men in the *Pulpits*, with whom you never spake, and riding triumphant over those, who never had liberty or opportunity to return you an Answer.

You are very excellent at confuting men at the greatest distance, and damning things and persons for errors and Hereticks, in the absence of the concerned: And so you mete worse measure to many that are innocent, then *Pilate* and the *Jews* did unto Christ, *viz.* by condemning them not onely without a cause, but *before they are heard*.

T. S. I ask, did you receive that gift by the laying on of the hands of the Presbytery, which *Timothy* did? or did you only imitate, &c.

W. T. If *Timothy* received extraordinary gifts in that way; to that we do not pretend, as being proper to those times, &c.

T. S. The gift that I asked you, whether you had received, was that which *Timothy* received by the laying on of hands, which he was exhorted to stir up, which the Scripture doth no where call extraordinary. And if this be the gift you pre-

pretend not to, I think, in that you do well, not to pretend to that which you never received.

But why do you then pretend to *Timothies Ministry*, if you pretend not to his gift? And as for your distinction betwixt that laying on of hands that did confer extraordinary gifts, and that which did promote ordinary; I disown it, as that which the Scripture knoweth not, but is a distinction of your own creating. It's usuall with tho'e that call themselves Ministers in the Nation, when they practise that which the Scripture alloweth not, to help themselves by some groundless distinction or other; and if they are demanded, touching the qualifications of the Ministers of Jesus Christ in Scripture, then to disclaim any pretence to them, as such as were proper to those times; And were not the holiness, patience, sobriety, meekness, freedom from the love of filthy lucre and covetousness, found in the Ministers of Jesus Christ, mentioned in Scripture, also proper to those times?

If you lay claim to them, it were well if you would shew that they are indeed within you, by bringing forth more of the fruits of them, in your conversations, then at this day you do.

You call the ceremony of *laying on of hands*, a fit sign of your being appropriated unto God.

T. S. Many amongst you that received this ceremony, are found walking in the paths of the Devill, being swearers, drunkards, revilers, and openly prophane; and are you not ashamed to say, that that ceremony is a sign of their being appropriated unto God? And as for the most of the rest of you, you are hardly come to so high a pitch of holiness, as the Scribes and Pharisees (who drew the blood of Christ) in witnessing the out-side of the Pot cleansed.

Is there amongst the most ignorant, any eye so blind, to whom your spurs of pride, covetousness, envy, oppression, are not visible: And are you yet such as are appropriated unto God? They that are appropriated unto God are found doing the will of God, and working the works of God; but so are not most of you, who set up your own wills in opposition to the will of God; and whose works are not such as were wrought by the holy men of God, mentioned in the Scripture.

You say further touching Imposition of hands, *that you own it as a very antient Ceremony, and sign of consecration, and of the blessing of God settling on them so consecrated.*

T. S. Do the Scriptures any where call that Imposition of hands (of which we were speaking, used on those that were made Deacons) *a sign of consecration* ? and is it also *a sign of the blessing of God settling on them that receive it* ? Hath not imposition of hands been used on those that are enemies to God, and goodness, such as are before mentioned ? And doth *the blessing of God settle* on such ? *Is the blessing of God*, or the woe and the curse, to the *Idol-Shepherd*, and sloathfull Hireling, that maketh it his business to feed himself, and to persecute the poor flock of Christ ? You cannot avoid giving these the *blessing* also (who are for the curse) for these also had that mock-shew, and empty imitation of laying on of hands, by the Bishops and their Presbyters used on them.

Next you spend some time to prove, *that laying on of hands is not the foundation of your Call.*

T. S. To which I shall onely say, That you esteem it so much the foundation of your Call, that you judge him no Minister that hath not received it ; and who so hath received it, you presently esteem him a Minister.

After this, having demanded of you an example in Scripture, where any of the Saints or Ministers of Jesus Christ did persecute any man for Conscience sake,

You answer,

W. T. That bad Ministers should persecute, is no wonder, &c.

T. S. Then from your own lips we may conclude, that they that do *persecute* are *bad* Ministers. And then how few are there to be found that are good ? Is not the blood-thirsty spirit of *Saul*, manifestly seen in the generality of those that call themselves *Ministers* in the Nation ? Have not they who conscientiously refused to Joyn with them in their *worship* for severall years past (yea and at this day) been the objects of their wrath, and violence ? And what hath been the obstacle to their execration of as great cruelty on the Saints in these dayes, as *Saul* did on them in thoe ? save that, as his Commission was of equal extent with his will, the e

these have had their wills to persecute larger then their Commissions.

And whereas you say that *divers who assume to themselves the name of Saints, do persecute the generall company of ordinary Ministers, and do in their scolding Books cast all the reproof they can upon them.*

T. S. I answer, They who were Saints of old, mentioned in the Scripture, did call an *Idol shepherd* by his name, and a *greedy dumb Dog* by his name; and if any that are called Saints, do at this day call the same persons by the same name, I know no reason why you should call it *persecution*, unless it were persecution in the *Prophets* of the Lord mentioned in Scripture who did the same. If any there be, who charge those with that of which they are not guilty, I am no Patron of them, but do judge them Revilers.

When I ask you in the next place for an Example in Scripture, where any of the Saints did call to the civill power to punish Hereticks, you quote me, in answer, the example of *Elijah*, *1 Kings 18, 19, 20.*

T. S. It seemeth that the practise of Christ, and his Apostles, will afford you no example, that you are feign to go so far back as to the practise of *Elijah*, which yet will not at all serve your turn; for,

1. How do you prove the Prophets of *Baal* to be *Hereticks*? unless you will say that the poor *Indians* in *America*, who worship the Sun and Moon, and other pieces of the Creation, are *Hereticks*.

2. Dost that Scripture say that *Elijah* called to *Abah* to punish *Baals* Prophets, who was himself a worshipper of *Baal*? Or doth it onely say that he bid him *send and gather them together*? And do you read that *Abah* did more then *Elijah* desired of him? You bid ere while that 'twas *no wonder* that the Apostles did not call to the civil powers to punish *Hereticks*, who could not hope that *Heathen Magistrates* would do any thing in it: And must it not be a greater wonder, that *Elijah* should call to *Abah*, to punish those who worshipped the same Idoll with himself, with any hope to have his call answered.

Besides the Prophets of *Baal* were not executed by any Order or Command of *Ahab* ; but what was done on them, can be looked on as no other then the fruit of that compact made betwixt *Elijah* and the Prophets of *Baal* (with the consent of the people) signified by their *choosing each a Bullock to slay*, the Consumption of whose flesh on the *Altar by fire from Heaven*, should be the *Criterion*, by which the *living God* should be known in the view of all the people. Neither can it be imagined, but that if *Elijah's* God had not that day been known to be the God that *answered by fire*, the portion of *Baal's* Prophets had fallen to *Elijah's* lot.

W.T. But I wonder what Calls to punishment you can specify that are suitable to your complaint.

T. S. Nay I can specify calls both from Presses, and Pulpits, that are much more then *suitable to my complaint* ; the sound of which is gone up into the ears of the Lord of Hosts, who will certainly avenge the blood of the innocent, that at this day suffer under the *blood-thirsty Generation of Idoll-Shepherds* in this Nation. Do you ask me *what calls to punishment I can specify* ? Let almost every prison this day in *England* speak, and they will answer for me : Where is there almost one, in which some *innocent* heart or other doth not lie in bonds for the *testimony of Jesus Christ*, and that at the infliction and procurement of some or other of your *persecuting* generation ? What do your Pulpits more frequently breath, and belch out at this day, then threatenings against those that walk innocently, and uprightly in the Land ? stirring up, and conjuring the Magistrates to imprison and punish those as Hereticks and blasphemers, whom the Lord doth stir up to bear testimony against your deceit and abominations ? Is it not at this day as it was of old ; when the single voices of the people could not, then did the voices of the *Chief Priests* (added to them) prevail, for a sentence of death against *innocent Jesus* ; in whom although Priest-ridden *Pilat* could finde nothing *worthy of bonds or of death*, yet to gratifie the impetuous lusts of that murderous Crew of *Scribes, Pharisees*, and *Chief Priests*, he must be given up to their merciless cru-

cruelties, as a blasphemer, and deceiver, to be *crucified*. And as the witness of God in *Pilats* Conscience (bearing testimony to the innocency of Jesus) made him unwilling to sentence him to the Crosse; but it was overcome by the incessant urgings of the *Chief Priests* and *Pharisees*: So I doubt not but the same witness of God in the Consciences of most in Authority, would keep them from executing wrath and violence, on many that are innocent (as at this day) were they not hurried on by the clamor and out-cries of that same Generation that drew the blood of Christ at *Jerusalem*. And I do believe, that were the hand that holdeth the Sword, as ready to strike, as the *blind Guides* of this Nation are to call for execution: the cruelty of *Queen Maries* dayes would soon be out-done by them; and as much as in them lyeth, *the name of Israel would be cut off from the Land*.

W. T. And let me tell you withall, that Christians will one day rue the liberty of these dayes.

T. S. So difficult a thing is it for any man to have a viperous, persecuting spirit lodging in his breast, and not discover it by the fruits thereof. Do you gnash your teeth for anger and are you tormented in your spirit, because others have a taste of that which you enjoy at the full? *Would you have liberty of Conscience, and would you not give it?* are you of so barbarous a spirit, that having your eie but a few years past, gotten your neck from under the wooden yokes of the *Bishops*: you are now angry that *Iron* yokes are not prepared, and laid upon the necks of others? Are not you of the number of those who (not many years since) *Preach't* and *Printed Parliament* and people into armes, and into blood, for the rescuing of you from under the tyranny and oppression of the *Bishops*? and are you now acted by so unrighteous a principle, that being got into the *Chair* you would become Judges of what liberty others should have? to whom you would measure out no more, then would well consist with the support of your own *Diana*? Was it tyranny in the *Bishops* to persecute those that were in their dayes called *Puritans*? and may the *then-Puritans*, now persecute others and
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beheld *blamelesse* ? Were not you, and the most zealous of your bretheren, as gro's *hereticks* in the eyes of the *Bishops* then, as they whom you invoke the civil power to punish as *hereticks* at this day, are in yours ? And if it were oppressi-
on in them, to punish you for conscience sake, is it not the same (*aggravated*) in you, on the same ground to punish others ? What ? was all that precious blood and vast treasure, spilt and spent in the late wars, hazarded onely for the redemption of liberty of Conscience, to the *imperious Clergy* ? Will nothing satiate your insatiable lusts, unless you can have the necks of all men under your feet, and become carvers, at discretion, of that to others ; in the purchase of which *their* blood have had a far greater share then *yours* ? Is it not sufficient that you *usurp Authority* over mens estates (contrary to the Law of Christ) unless you can also sit as Lords and Kings, ruling over their *consciences* ? I know no liberty in these dayes, that Christians will, on juster grounds ever *see*, then that *liberty*, which you, and your bretheren, assume to your selves, to take away the liberty of others, more righteous then you.

W. T. For though liberty be a good thing, yet it is not good for Children ; its weaklings temptation, and seducers advantage.

T. S. Why had not you spoke out plain English, and said, *that liberty is a good thing* for us (that are called) *Ministers*; but it is dangerous for the people, to have any more then we al of them. When you cryed of old to your Fathers the *Bishops* for liberty of Conscience, would you have judged it a reasonable answer for them to have said, *Liberty is a good thing for us that are Bishops*; but it's not good for you that are our *children* of the *Presbytery*; for some of you are *weaklings* (of whom we are wofully tender) and liberty is your temptation : Others of you are *hereticks*, and *seducers*, and it will be your advantage; therefore good *children* be content to have no more of this *dangerous* good thing called liberty of Conscience, then we your spirituall Fathers shall think meet to allow you. This would have been a *stone in stead*

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of bread and a *Serpent in stead of Fish* then; but now it's wholesome meat for the *children* in these days. But why is not liberty good for the *children*? is any thing too good for the children of the Lord? your judgment is very false in this thing, and not according to truth; for the Lord, by the mouth of *Paul*, giveth his children *liberty of proving all things*, and (on proof) *to hold fast that which is good*; and can there be greater liberty then this? I shall close this with this Query,

Whether do you, and the rest of the Teachers of this Nation, judge your selves, to be of the number of those that are *children*, or not?

If not, your portion is sad, and you are shut out from entrance into the *Kingdome of God*. If you are, then neither is liberty good for you; for, *though it be a good thing, yet it is not good for children.*

W. T. If prejudice have not blinded your eyes, you may see that there are a very considerable company of Ministers, that, through the grace of God, are such as *Paul* speaking to *Timothy*, 1 *Tim.* 3. requireth they should be, I mean as humane infirmity will bear.

T. S. The Lord is my record, that what I writ formerly; and do now write, relating to those, called *Ministers*, proceeded not at all from *prejudice* against any mans person; but from that deep sense I had, and still have, of all that *deceit*, *hypocrisie*, and *abomination*, that reigneth in the midst of them; against which I shall esteem it a mercy, to be ever found faithful in bearing my testimony.

And whereas you speak of a *very considerable company of them which are such as Paul in his Epistle to Timothy requireth they should be*. Let me desire you to weigh what you have said, and let us prove them by those qualifications, the *Apostle* there mentioneth; and then see if thousands of Saints; in the Nation, will not appear as Witnesses against you, for speaking a thing so utterly false.

The qualifications there required, are, that they should

be blameless, vigilant, sober, of good behaviour given to hospitality, apt to teach: Not given to wine, no strikers, not greedy of filthy lucre but patient; not brawlers, not covetous. Now do you, and the rest of you that call your selves Ministers, prove your selves by these qualifications, and then let that of God, in your own Consciences be Judge, whether there be a *considerable number of such in the Nation.*

And whereas you come in, with a *save-all* at last to help the matter saying, *that they are such, as Paul requireth, (as humane infirmity will bear.)*

T. S. I answer, that this hath no weight in it at all; for admit that for a plea, and the filthiest *Idol* (shepherd in the Nation, may be judged so qualified, as *Paul* required. For if you meet with one that is full of *spots* (of which there is too great a number) he will tell you that he is *blamelesse*, as *humane infirmity will bear.* Take others that are unsober, and of very evil behaviour (with which the Nation doth swarm) and they will tell you, they are *sober* and of *good behaviour*, as *humane infirmity will bear.* Ask a *Hireling* that is a common *drunkard*, or *striker*, or *greedy of filthy lucre*, or a *brawler*, or *covetous*, (from some of all which, scarce a corner of the Nation is free) I say, Ask them whether they are so qualified as *Paul* required the Ministers of Christ, of old, to be qualified, and they may all say, they are so, as *humane infirmity will bear.* And thus humane infirmity will serve for an *ASTLUM*, to shelter the most abominable *Priests* in *Rome*, and be for a covering to all of the same Generation in this, and all Nations throughout the world.

W. T. Upon the whole, let me seriously remember you of this, that it hath ever been the Devils grand Design, (wherein he hath palpably plaid his part in our late changes) to throw down the Ministry.

T. S. That Ministry, by which the Kingdome of Jesus Christ (*who came to destroy his works*) is advanced, the Devil ever designed against: but that Ministry by which the Kingdome of *Antichrist* is upheld, and the works of the Devil

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maintained, hath him for its parron. Where this Ministry is; and, whether the *Devil* hath been an instrument, designing the throwing down, or the upholding of this Ministry, let all that are wise-hearted judge.

W. T. It's not enough for him (*viz.* the *Devil*) that *Bishops* be taken away, branch and root, unless he root out the Ministry also.

T. S. I never heard before, that the *Devil* took away the *Bishops*: And if it was he that did it, sure I am, he was not alone in the act, but had many co-workers with him, who do, in words, bid great defiance to the *Devil*: I could soon call more then a cloud of witnesses, to prove, that many of the most zealous Teachers of those times, had an eminent share in that work of removing the *Bishops*; in which, if you allow the *Devil* also a part, either he wrought by them, or they by him: but whether of the twain, I shall leave you to determine.

And whereas you speak of *Bishops* being taken away *root, and branch*; if you accuse the *Devil* for being an agent in the businesse (as plainly you do) you do him wrong, in bearing false witness against him; for they were not pluck't up *root* and *branch*; if they had, he had sure-enough at the same time rooted out *your Ministry* also, as a plant of the same root:

No, no, the *Devil* is wiser then so; if he did take away the *Bishops*, it was onely as men take away the withered tops of trees, that so a number of *young sprouts* might grow in their room. It's requisite sometimes, that the old trees should be removed, which shade and keep down the *young plants*, that by the others removal, they may the more thrive & flourish: Have there not upon the removal of one *Bishop* in a Diocess, many *scores* grown up in his room? whose *little fingers* prove far *heavier* then the *Bishops loins*? so that they that can nor worship the *Beast* in the Nation, have, onely changed their *task-masters*; and whereas of old they had but one in many miles, now they feel the scourge of one almost in every Parish. And if the *Devil* did play his part in these changes, he

acted like himself, viz. very subtilly, in making a great noise about the taking away of *names* and *offices*, but leaving the *things* and *power* still standing.

Neither need you fear the *Devills* designing the rooting up your *Ministry*, for he was never found lesse then a friend to that which is a support to his own Kingdom: and whilst that the works of the flesh are practised, and patronized, his work is not hindred. Certainly the *Devill* will contribute the help of both his hands, to the uphoding of that *Ministry*, that can cover over the filthiest lusts, both in themselves and others, of pride, envy, covetousness, and bitter persecution, with the specious vail of *humane infirmity*.

W.T. I shall wish you so far a *Quaker*, as to fear and tremble to act his design.

T.S. Do you wish me evil, or good, in wishing me a *Quaker*? If evil, you break the Law of Christ, in wishing that to another, you would not have him wish to you: if good, then it's a good thing to be a *Quaker* by your own confession; to fear and tremble to act that which is evil. And how much do you contradict your self, in striving to make it matter of reproach to me, that I close with those called *Quakers*, when as I close with no other then those that fear and tremble, before the mighty God of Jacob, which you cannot but own as a good thing? But what is the design I must fear and tremble to act? is it to endeavour the rooting out of your *Ministry*? And why fear and tremble at it? Is your *Ministry* such a precious plant, that it may not be pluckt up, under the same penalty as was in eating the forbidden fruit? are you such holy things, that you may not be toucht, but it must be esteemed a profanation? This is a fine scar-crow to affright ignorant souls from taking up the skirt of your covering, and viewing your *hidden abominations* that lie under. But as for my self, know that my trust is on the Lord for power to be made able, and willing, to seal my testimony with my blood, against the horrible wickedness of those that call themselves the Ministers of Christ, but are not: who under their fair vizards, are full of filthiness, and pollution; who

who preach in words against what they approve by their works: and whose hearts are full of *blood* and *violence*; which they manifest by their bitter persecution of Christ, in his innocent Lambs.

W. T. And let me tell you further, that if God love this Nation, and intend to shew us mercy, you shall finde that he will hold these Stars in his right hand, &c.

T. S. Stars full of filth, and pollution, that shine not with the pure light of the Lord, that serve rather to set the Nation on fire, then to lead it to peace and rest, the Lord holdeth not in his *right-hand*; for he is of purer hands then to touch such unclein things: Neither can it be esteemed the fruit of his *love* and *mercy*, to this or any other Nation; but of his sore displeasure, that such Stars are, and do multiply in the midst thereof. And let me also tell you, that were not the *false Prophets* held faster in the hand of the *Beast*, than in the hand of the *Lord*, they would soon drop down from the firmament of this worlds pomp, and glory, into the *bottomless pit*, out of which they did at first arise.

From hence you proceed to mention five *Queries*, proposed to you in my last; to which you return no direct Answer, but instead thereof you offer a heap of *impertinent* words, and many groundless distinctions: to which, (being not to the things spoken to) I shall not spend time to make Reply; only by the way I shall note two things, with which you falsely accuse me.

1. The first is, that I inveigh against humane learning.

T. S. To which I answer, that I neither did, nor do *inveigh against humane learning*: Let it stand where it should, and I am very well content. If any man say, a *Tile-stone* is not fit to make a *foundation-stone* for a building, must it presently be concluded, that he denyeth the use of tile-stones? The greatest measure of humane Learning cannot render the *carnall man spiritual*, which you your self are con-

~~strived to seek knowledge~~) but do leave him still carnall, who is ~~not put far~~ ever from discerning the things of God. The Mysteries of the Kingdom of God, ~~are hid from the wise and prudent, and revealed unto Babes.~~ Paul with all his learning persecuted Jesus Christ (as many do at this day) neither did all that which he had gotten at the feet of Gamaliel, advance him one step nearer to the knowledge of the Son of God, of whom he was as ignorant, as the most unlearned person under heaven, untill the Lord revealed him unto him. The knowledge of the Father and the Son (*to know whom is eternall life*) can never be gained by study. For no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. There is nothing more manifest then this, that many in this and the by-past Ages, which haue pretended to seek Christ by much study, have and do imprison, and crucifie him, where they finde him.

2. You accuse me with seeking to justify *absurd Tenents*.

T. S. To which I shall only say, That I seek to justify no *Tenents*; but such as also the Scripture doth justify: And if you call such *absurd Tenents*, I do then indeed seek to justify *Tenents* that are *absurd*.

It's no rare thing with you that pretend your selves Leaders of the people, to esteem anything an *absurd Tenent* (though never so clearly owned by the Scripture) that crosseth your gain or your glory. And therefore (untill you can prove that whereof you accuse me) I shall passe it over as a scandall, that you have ready to throw upon any man that hath so much honesty and courage, as to bear Testimony against all your false wayes and worships.

Many more expressions you add touching *Learning*, which do not at all answer my Queries; repeating again that distinction of an ordinary and extraordinary Call; to which the Scripture being wholly a stranger, I shall passe it over as that which deserveth no other Answer, but to be disowned.

3. After this you come to speak of the light within, its leading to Justification, those that are taught by it; upon which you come to suppose a meaning and say, *That the light they speak of, they make to be a light, enlightening every one that comes into the world.*

T. S. To

T.S. To which I answer, That if they make no more of that light, then the Scripture maketh of it, they are not therein found erring from the truth. Now, whether doth not the Scripture testify, that *Christ is the true light, that enlighteneth every man that cometh into the world?* And also, that he that followeth that light, shall not walk in darkness, but shall have the light of life?

And whereas you quote that place, *Rom. 10. 14. How shall they believe in him, of whom they have not heard?* You might have found an answer if you had looked a little further, viz. in the 18. Verse, where it's written, *But I say, have they not heard? yes verily, their sound went into all the earth, and their words into the end of the world.* To which I shall only add these four following *Queries*, and close this.

- 1 Query. whether had not the Lord his witness in the Hearts of those, of whom Paul speaketh in his first Chapter to the Romans, convincing them of, and condemning them for sin, though it was kept under, and held in unrighteousness?
- 2 Query. whether that which left them without excuse, did not also, reveal to them the way to life? which if it had not done, whether had they not, been excusable?
- 3 Query. whether were they condemned, because they knew not God? or for disobedience against the light they had, in that they glorified him not as God, according to the measure of light they had received?
- 4 Query. If they had obeyed and glorified God, according to that measure of light and knowledge they had received, whether had they been condemned?

T.S. And

T. S. And now I am come to your last Dart you shoot at me, which you discharge with so much passion, as if you had reserved the very bottom of the rancour of your spirit, as the sharpest stone to throw at me, in conclusion, accusing me of *rayling*, and using *groundless and insolent exclamations*; with many other expressions, favouring of much fury and bitterness.

Now whether I am become thus your Enemy, for telling you the truth, or the contrary, I shall leave to be determined by all that live in the fear of the Lord, from what followeth.

The thing that I charged you with, was the deniall of Jesus Christ to be *within us*; which charge I grounded on these words of yours, *viz.*

W. T. The Scripture saith, *That we are justified freely by the grace of God, through the redemption and righteousness of Jesus Christ, which is not within us, but without us.*

Now the thing in controversie betwixt you and my self is, in which of these two orders these words must be read either thus, *Which REDEMPTION and RIGHTEOUSNESSE is not within us*; or, *Which JESUS CHRIST is not within us*. You would have them (to save your self out of the mire) to be read in the former order, (*viz.*) *Which REDEMPTION and RIGHTEOUSNESSE is not within us*. Which being supposed, I demand of you two things.

1. What number is the word [WHICH] the Singular, or the Plural? The Singular you cannot say, unless you will destroy your Grammar, which saith, *That many Antecedents singular having a conjunction copulative coming between them, will have a relative Plural*. This being granted that the word [WHICH] is the Plural number: I demand,

2. What is the Nominative Case to the Verb [IS]? for whom you can find no other, but the word [WHICH] and that being the Plural number, and the Verb [IS] the Singular number, pray produce me some Rule in your Grammar that alloweth any Concord betwixt a Verb of the singular number, and a Nominative Case of the Plural? So that I do appeal to all that are sober-minded, whether any man (taking your words plainly and honestly as they lye, without

without altering or wresting them) could or can read them any otherwise then as I did, in the second order; (*viz.*) *which JESUS CHRIST is not WITHIN us, but without us.*

All which being considered, had you in your last Letter (upon a serious perusal of what you had written, and of what I had charged you with) acknowledged your error to have proceeded from your forgetfulness of your *Syntaxis*, or the scape of your pen? I should have been contentedly silent, (as knowing my self not exempted from all mistakes) but since you stand to own the expression as it lyeth, and do throw much dirt of reproach and false accusation upon me, for taking your words aright, according as they are written; let me tell you again, that whatever you intend, yet your lines, as they are written do *blasphemously deny* Jesus Christ to be *in us*. And therefore you might well have spared your following words, which are these,

W. T. Whereby it clearly appeareth that I never said that Jesus Christ is not within us; but onely that the redemption and righteousness of Christ, by which we are justified, is not within us, but without us; and against that you say (you can say) nothing.

T. S. Whether you did say *that Jesus Christ is not within us*, or not, I shall leave to all that are serious, to be determined: And also, whether your repetition of your own words be not sufficient evidence against your self. And therefore I shall spare to speak ought more touching that, and shall admit your expression to be according to what you say you intend, (*viz.*) *That the Righteousness and Redemption of Jesus Christ, are not within us, but without us.*

Against which you say, *that I say (I can say) nothing*: Of which your expression, I would gladly make the best interpretation: And therefore shall not take it as intending thus much, That I said, *I could say nothing against those words of yours*, for that never proceeded out of my lips; and consequently, it would have been a false Charge. But I shall take it as imputting thus much, That I neither did, *nor could say any thing*

ing against what you spake concerning the righteousness and redemption of Jesus Christ. Which most favourable Interpretation of your words, do yet argue, that you speak rather from a Spring of Presumption, than Knowledge: for because I did say nothing against them, doth it truly follow, that I could say nothing? Is it fair or sober reasoning *a non esse, ad non posse*? because a thing is not, therefore it cannot be? This I can say, that in vain doth he talk of, or profess Christ in notion; that doth not witness him a *destroyer of the works of the Devil within him*. And if you preach Christ, in word, all the dayes of your life, and do not witness *cleansing and redemption WITHIN* you, you will die polluted: and *no unclean thing shall ever enter into the Kingdom of heaven*. It's a very pleasing Religion, that helpeth a man onely to talk of a righteousness beyond the Stars, and he in the mean time, live in filthiness and pollution. I know no swearers, drunkards, covetous, or prophane persons, but will embrace that as very Orthodox doctrine; which teacheth them to pretend to a righteousness and redemption, a far off from them, when as they cannot witness a washing, and cleansing, from their mire, and uncleanness *within* them.

And since you are so confident, that I can say nothing against what you did so peremptorily assert; I shall further offer to you by way of Inquiry, as followeth.

1 Qu. whether Christ be separable from his righteousness? if not, whether (he being within the Saints) his righteousness be not there also? And consequently, whether he that denieth the righteousness of Christ to be within the Saints, doth not blasphemously deny Christ to be there also?

2 Qu. whether Christ be not made of God unto the Saints, Wisdom, Righteousness, Sanctification, and Redemption; and whether is he so made to them within them, or without them?

3 Qu. *whether Redemption and Righteousness must not be there witnessed, where the seat of sinne and uncleanness is? And whether is that seat of sinne and uncleanness within or without?*

4 Qu. *whether doth not the Scripture witness, that Christ gave himself for his, that he might redeem them from all iniquity, and purifie them unto himself? And, whether is that Redemption, and purifying from their iniquity and pollution, within them, or without them?*

As you draw nearer the conclusion of your Papers, you wax more fierce and furious; casting out a great deal of folly, and froath, from your unsavory spirit; charging me with *laying foul hands on you, and reviling of Protestant Ministers, &c.*

T. S. To which I Answer, That it was never my Principle, neither is it my practice, *to lay violent hands* upon any man. And as for that spirit that teacheth men *to revile*, I do abominate it; as such, betwixt whom and the Spirit of the Lord (which is the *Spirit of meekness*) there is no fellowship. If I were inclined to be led by example, I must need say, that I might ere this, perfectly have learned how to practise both these, from the example of your bretheren of the *Clergy*, and their enraged *Disciples*, who are, at this day, very frequent in *laying their bloody hands* on the innocent; *beating in*, and *casting out of their Synagogues*, and *haling before Magistrates and Rulers*, those, that bear testimony against the same deceit, and hypocrisie in them, that Christ bore testimony against, in their Predecessors the *Scribes and Pharisees*, crying out to those in Authority, *Crucifie them crucifie them*, for they are not fit to live; foaming out mire and dirt, speaking all manner of evil causlessly for the truths sake. And are these the *Protestant Ministers*, you say, *I revile*, because I speak the plain truth of them? You pretend the Scripture for your rule, then let me ask you (and let that of God, in your own

Conscience judge betwixt you and me) Doth the Scripture judge tho'e to be true *Shepherds*, or *Wolves*, that worrie and persecute the poor sheep? Are they ever numbred among Christs sheep, that devour his innocent *Lambs*? Is it the badge of the Dove-like Disciples of meek Jesus, to be Persecutors, or Persecuted? Christ, before he left the world, foretold what should be the portion of his Ministers, and Disciples, (*viz.*) They should be *beaten and scourged in the Synagogues*, be *brought before Rulers and Magistrates*, be *cast into bonds and Prisons*, *hated of all men*; nay, *be killed by those that zealously intended the service of God thereby*. And if this be the portion of Christs Ministers, and Disciples, to be thus evilly entreated by others; can they be other then the Disciples and Ministers of *Antichrist*, who do themselves beat and scourge, or cause, others to be beaten and scourged in their Synagogues? who do bring before Rulers and Magistrates; who do cast into Bonds, and into Prisons; who do hate, nay who do (for want of power in their own hands) stir up the Magistrates to proceed to take away the lives of those whom they condemn for *Hereticks*, because they cannot bow down and worship the *Golden Calf* which they have set up. Now then judge (if you can) righteous judgment (the *Tree by his fruits*) and say, if such as these be your *Protestant Ministers*, for speaking truth of whom (without flattery) you accuse me of *reviling*; and tell me if these be the Ministers of Christ, who do not abide in the doctrine of Christ, who never persecuted any man, nor gave any such Commandement to those that were his; but instead thereof, did strive to fore-arm them against all the fore persecutions they should undergo from the hands of the *false Teachers*, and their zealous *Proselytes*. And therefore, whatever the doctrine of these your *Protestant Ministers* be, sure I am, their deeds are evil, and may expect the reward of those that *say, and do not*.

Thus have I traced you (even unto weariness) through the dark and crooked paths of your arguings, and assertions, contained in your last *Papers*. And now a few words, by way of Reply, to your *Satyrical Monitorie* added in your conclusion, and I shall close all.

In which you charge me very highly, but prove nothing. Specifie some of those *ways of practices, or opinions*, in which I live contrary to the truth, and I shall soon disown them. Otherwise you beat the winde, in making a great noise with your *Rhetorick* touching *dangerous Practices and Opinions*; but neither have quoted, nor can prove any upon me. With *comfort and confidence* shall I die, living in the fear of the Lord, and being found faithful to the teachings of that *Jesus* whom you persecute. That many are found *passing from one fancy to another in these changing times* (as you call them), is no wonder; for they learn it from the practice of their *Teachers*, who owne & preach some one *fancy*, some another.

I know no *seducers* in the Nation. but such as draw men from the *light, love, and fear* of the Lord, to listen to their own fond *dreams*, styling him who is the onely sure Teacher of the Saints, a *pretended inward light*. And therefore (by way of retortion) let me advise you, not to trifle in those things that are of *eternall concernment*; calling *darkness light*, and *light darkness*. Put not far from you the Son of God, because of the meanness of his Garb. Stumble not at his coming, because not attended with the pomp and splendor of this decaying world. The worldly-wise *Jew* expected him from the *PALLACE*, but the great God (whose habitation is in the *contrite spirit*) called him from the *MANGER*. This was the *stone* which the wise *builders refused*: this was the *Rock* against which the learned and the mighty dashed themselves in pieces. What the Religious *Scribes and Pharisees* esteemed the (*Deliria* or) mad whimsies in the lives and reachings of the Saints in those dayes, the same do you judge now: But the persons and things which they judged *base*, the Lord hath made *honourable*; and what proud man would root out of the Earth, or shut up in the grave of silence, he hath caused to flourish as a *branch of renown*, which shall out-live all the *Idolls* set up by the wisdom of the World. Therefore look well to your standing, and build not on that *Religion* which consisteth onely in outward profession, crying, *The Temple of the Lord, The Temple of the Lord*, lest you be found in the great day of the Lord, to be of no *Religion*, but that which must be burned up as *Hay and stubble*. I desire you not to become a Disciple to any practice,

or opinion, because mine, but unto the truth; ~~and not un-~~
to me, but ~~return unto the Lord~~, against whom you are now
found fighting. You utterly mistake me, in judging that I
endeavour the bringing you over to any opinion, for I dis-
own that Religion that consisteth in opinions; and do de-
sire in singleness and seriousness of spirit, to wait for that
power, to which all Opinionists are strangers.

Therefore do not esteem me studious, to prevail with you,
to be of this *Opinion*, or that *Self*. No, my hearts desire un-
to the Lord is, that he would prevail with you to come
down from the heighth of your vain imaginations, and wait
to be made wise with the WISDOM of God; to live low in
his fear, which is the *beginning of that Wisdom*; to become a
fool that you may be wise; and finally, to abide faithful in that
measure of light which you have received, which would lead
you out of the by-paths of deceit, and hypocrisie, and bring
you to witness singleness of heart, which leadeth unto that
peace which the world *knoweth not*; and to that joy, which
none should be able to take from you. I wish eternall good to
your precious soul, and rest,

*Your Friend as you own and walk in the Truth
as it is in Jesus.*

T. Speed.

F I N I S.



